

EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL REPORT
1903-1904

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1903-1904.

EDITED BY

F. LL. GRIFFITH, M.A.

WITH ILLUSTRATIONS.

LONDON:

SOLD AT

THE OFFICES OF THE EGYPT EXPLORATION FUND, 37, GREAT RUSSELL ST., W.C.;
AND 8, BEACON STREET, BOSTON, MASS., U.S.A.;

ALSO BY KEGAN PAUL, TRENCH, TRÜBNER & CO.,

DRYDEN HOUSE, 43, GERRARD STREET, W.;

BERNARD QUARITCH, 15, PICCADILLY, W.;

ASHER & CO., 13, BEDFORD ST., COVENT GARDEN, W.C.;

AND HENRY FROWDE, AMEN CORNER, E.C.

DT4
Eg98a
1903/04



This book belongs to

THE LIBRARY
of
VICTORIA UNIVERSITY
Toronto 5, Canada

EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL REPORT 1903-1904

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1903-1904.

EDITED BY

F. LI. GRIFFITH, M.A.

WITH PLAN AND ILLUSTRATIONS.

LONDON:

SOLD AT

THE OFFICES OF THE EGYPT EXPLORATION FUND, 37, GREAT RUSSELL ST., W.C.
AND 8, BEACON ST., BOSTON, MASS., U.S.A.;

ALSO BY KEGAN PAUL, TRENCH, TRÜBNER & CO.,
DRYDEN HOUSE, 43, GERRARD STREET, W.;

BERNARD QUARITCH, 15, PICCADILLY, W.;

ASHER & CO., 13, BEDFORD ST., COVENT GARDEN, W.C.;

AND HENRY FROWDE, AMEN CORNER, E.C.

a
04.

LONDON:

PRINTED BY GILBERT AND RIVINGTON LIMITED,

ST. JOHN'S HOUSE, CLERKENWELL.

EGYPT EXPLORATION FUND.

President.

SIR JOHN EVANS, K.C.B., D.C.L., LL.D., F.R.S., V.P.S.A.

Vice=Presidents.

THE RT. HON. THE EARL OF CROMER, G.C.B., G.C.M.G., K.C.S.I. (Egypt).	
GENERAL LORD GRENFELL, G.C.B., G.C.M.G.	THE HON. CHAS. L. HUTCHINSON (U.S.A.).
SIR E. MAUNDE-THOMPSON, K.C.B., D.C.L., LL.D.	PROF. G. MASPERO, D.C.L. (France).
THE REV. PROF. A. H. SAYCE, M.A., LL.D.	PROF. AD. ERMANN, Ph.D. (Germany).
	JOSIAH MULLENS, Esq. (Australia).

Hon. Treasurers.

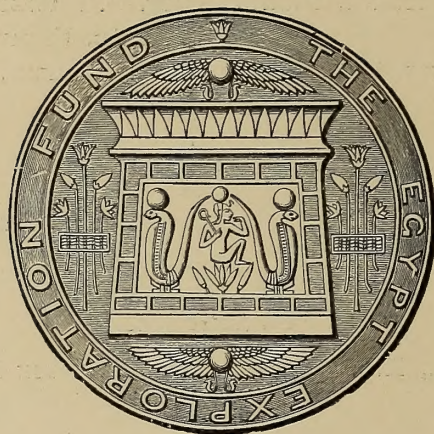
H. A. GRUEBER, Esq., F.S.A.	GARDNER M. LANE, Esq. (U.S.A.).
-----------------------------	---------------------------------

Hon. Secretaries.

J. S. COTTON, Esq., M.A.	JOHN ELLERTON LODGE, Esq. (U.S.A.).
--------------------------	-------------------------------------

Members of Committee.

T. H. BAYLIS, Esq., M.A., K.C., V.D.	THE REV. W. MACGREGOR, M.A.
C. F. MOBERLY BELL, Esq.	C. McILVAINE, Esq. (U.S.A.)
J. R. CARTER, Esq. (U.S.A.).	THE MARQUESS OF NORTHAMPTON.
SOMERS CLARKE, Esq., F.S.A.	FRANCIS WM. PERCIVAL, Esq., M.A., F.S.A.
W. E. CRUM, Esq., M.A.	F. G. HILTON PRICE, Esq., Dir.S.A.
LOUIS DYER, Esq., M.A. (for U.S.A. Com ^{tee}).	SIR HERBERT THOMPSON, BART.
ARTHUR JOHN EVANS, Esq., M.A., F.R.S.	MRS. TIRARD.
PROF. ERNEST A. GARDNER, M.A.	EMANUEL M. UNDERDOWN, Esq., K.C.
F. LL. GRIFFITH, Esq., M.A., F.S.A.	JOHN WARD, Esq., F.S.A.
F. G. KENYON, Esq., M.A., Litt.D.	E. TOWRY WHYTE, Esq., M.A., F.S.A.
PROF. ALEXANDER MACALISTER, M.D.	MAJOR-GENERAL SIR CHARLES W. WILSON,
MRS. McCLURE.	K.C.B., K.C.M.G., F.R.S.



CONTENTS.

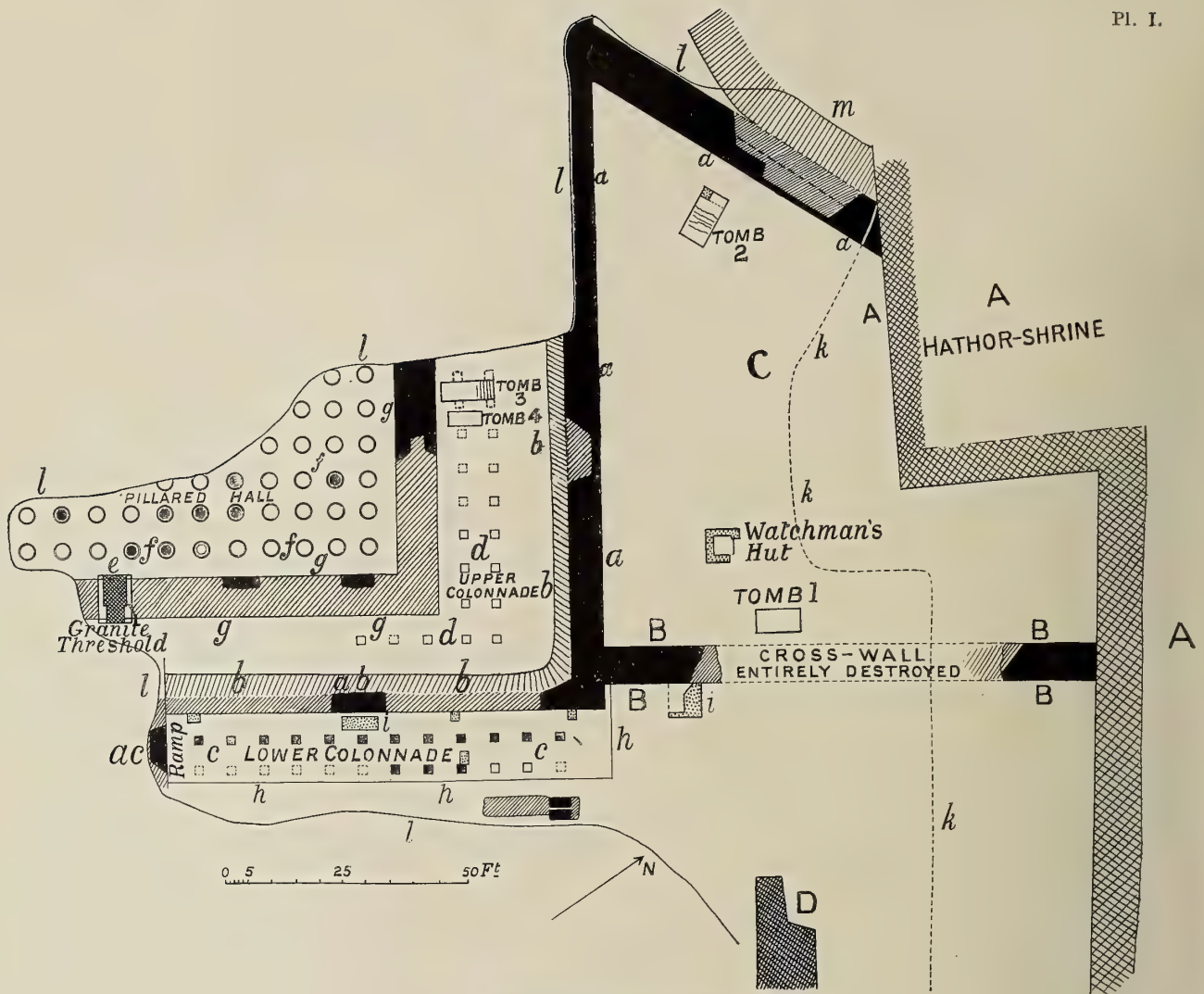
PAGE

I. EGYPT EXPLORATION FUND.

A.—EXCAVATIONS AT DEIR EL-BAHARI . . .	{ E. NAVILLE H. R. HALL }	1
B.—EXCAVATIONS AT EHNASYA . . .	W. M. FLINDERS PETRIE	12
C.—ARCHAEOLOGICAL SURVEY . . .	N. DE GARIS DAVIES	14
D.—GRAECO-ROMAN BRANCH . . .	{ BERNARD P. GRENFELL ARTHUR S. HUNT }	14

II. PROGRESS OF EGYPTOLOGY.

A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC. F. LL. GRIFFITH	18
Excavations and Explorations: Memoirs and Reports . . .	24
Publications of Texts, Hieroglyphic, Hieratic, Demotic . . .	39
History, Chronology, Geography, Foreign Relations . . .	43
Philology, Writing	48
Religion, Literature, Law	50
Natural History and Science, Prehistoric Archaeology . . .	54
Antiquities and Archaeology	56
Personal, etc.	58
B.—GRAECO-ROMAN EGYPT	F. G. KENYON 60
C.—CHRISTIAN EGYPT	W. E. CRUM 74
D.—ARABIC STUDIES—Literature	D. S. MARGOLIOUTH 88
Archéologie avec appendice sur la con- servation de monuments non-islam- iques	M. HERZ-BEY 90



THE EXCAVATION OF
 AKHET-ASUT, THE FUNERARY TEMPLE OF
 KING MENTUHETEP NEBKHERURĀ,
 XITH DYNASTY.

JANUARY, 1904.

- A A Temple of Hatshepsu (XVIIIth Dyn.).
 B B Cross-wall of Court.
 C Court between the Temples.
 D Westernmost traces of Ramp [Altar ?]
 (XVIIIth Dyn.).
 a XIth Dyn. Facing-Walls.
 ab „ „ Reliefs *in situ*.
 ac „ „ Ramp.
 b Rock-platform of XIth Dyn. Temple.
 c c Lower Colonnade.
 d d Bases of Upper Colonnade.

- e Entrance from Ramp to Pillared Hall :
 Red Granite Threshold.
 f f Pillared Hall.
 g g Wall of Pillared Hall.
 h h Edge of Pavement of Colonnade.
 i i Brick Constructions (XVIIIth Dyn. ?).
 k k Limit of former Excavations.
 l l Limit of present Excavations.
 m m Mountain Slope.
 Walls and Columns *in situ*.

- ○ Column-bases *in situ*.
 Foundations and Remains of
 XIth Dyn. Walls.
 Destroyed XIth Dyn. Walls.
 XVIIIth Dyn. Walls.
 Brickwork.

I.—EGYPT EXPLORATION FUND.

A.—EXCAVATIONS AT DEIR EL-BAHARI.

DURING the past winter excavation has been resumed on the site of Deir el-Bahari, to the south of the great temple of Queen Hatshepsu, in the previously unexplored tract between it and the southern horn of the semi-circle of cliffs which encloses the site. This tract was covered with confused mounds of rubbish, like those which were cleared away from the great temple in the former excavations of 1893-1899. The mounds, which rise to a considerable height at the foot of the cliffs, are not merely the "tips" or rubbish-heaps left by former explorers of the main temple. These are only on the surface: beneath them is ancient *débris*, which certainly has not been disturbed for a very long time. As Deir el-Bahari was used as a necropolis under the XIth Dynasty, there was the prospect of finding untouched tombs of that age, like the fine burial of Buau-Mentuhetep met with in the course of the excavations of the great temple in 1896. Also, there was the possibility that we might discover the remains of the XIth Dynasty temple which certainly existed here. Blocks belonging to it, inscribed with the name of king Mentuhetep Nebkherura, had been found in former years near the great temple both by M. Mariette and by MM. Maspero and Brugsch-Bey. The latter hope was fulfilled.

Work was commenced on the 5th of November, 1903. The first discovery was that of the wall of an inclined plane or ramp, running parallel with the outer walls of the great temple, at a distance of only a few paces from the house which was built for the expedition of ten years ago. The stone-work is the same as that of the main temple, and it is evidently contemporary with it. This ramp-wall ended abruptly in a confused mass of blocks, but not before it had become evident that the inclined plane of the ramp was no longer followed, and that the building was continued in a horizontal line, forming a platform. The erection was evidently never finished, and the exploration of it, which was subsidiary to

the main work, has not progressed far enough for a definite statement to be made as to its purpose and extent. It may be the core of what was to have been a great altar, left unfinished when Hatshepsu's death put an end to work at Deir el-Bahari (Pl. iii. fig. 7).

Beyond the unfinished beginning of the platform we came upon traces of rough foundations for further work, which also soon ceased. Beyond these we struck directly south into the mounds of *débris*, clearing away the loose rubbish down to the rock-surface. A small *serîg* or simple squared grave was found: it had been entirely disturbed, but enough remained in it to show that its original occupants had lived under the XIth Dynasty. Then appeared the remains of a wall, immediately south of and opposite to the small wall, which may be seen on the plan of the great temple published in the *Archaeological Report* for 1894-5, projecting southwards from the southern enclosure wall (near the tomb and the foundation-deposit pit in the passage between the enclosure wall and the Middle Platform, but on the other side of the wall). It seemed to limit a small court at the foot of the Hathor shrine. It was immediately seen that the new wall unearthed this year was its continuation southwards. Its western face was cleared until the workmen were brought up short by another wall running west at right angles to the first, and roughly parallel with the great wall of Hatshepsu's Hathor-shrine, which lies about sixty feet to the north. This wall differed entirely from the first and from any other building hitherto discovered at Deir el-Bahari, or indeed anywhere in the Thebaïd. Its blocks are much larger than any of the blocks of the great temple (some measuring 6 ft. by 3 ft. 6 in.), much more finely jointed, and laid in bonded courses of broad and narrow blocks alternately. The sandstone base of the wall (of blocks 5 ft. across and 1 ft. high) is much more massive and generally finer than the similar bases of the XVIIIth Dynasty walls. The nearest parallel in Egypt seemed to be the XIIth Dynasty walls at Dashur, and it was evident that we had come upon XIth Dynasty buildings at Deir el-Bahari still *in situ*.

This wall soon proved to be a mask to a solid mass of mountain-rock, carefully squared, about 15 to 18 ft. in height. At this height the rock ceased and was found to be artificially squared on the top as well as at the side. Examining the surface, remains of a pavement of heavy slabs of dull grey sandstone were brought to light. It was evident that we had here an artificially prepared platform with the remains of building upon it, probably the XIth Dynasty work, the existence of which had already been presumed, but the situation and character of which were unknown.

Accordingly our efforts were directed to the clearing of this platform from above and of the facing wall from below. It was soon evident that between this last and the Hathor-shrine of the great temple a simple open court had always existed, with XIth Dynasty tombs excavated in it. The work of clearing this court was continued until, after the wall had been uncovered, with its base, for a distance of 120 ft. in a westerly direction, it was brought to an end by the discovery of a transverse wall (Pl. iii. fig. 6), of the same character as the platform-wall, running off at a remarkably acute angle ("like the bows of a boat," as the workmen said) N.E. to the Hathor-shrine and passing away under it (fig. 9). The Hathor-shrine had been built over it. As the exploration proceeded, the platform-wall became finer and more perfect until the point of junction with the transverse wall was reached. Here, and for twenty feet or so on either side of it, both walls are intact, with rounded coping-stones in place; perfect specimens of the stone-work of the Middle Empire, far superior to any of the XVIIIth Dynasty work around. The general impression is similar to that given by the massive stonework of the walls near the North Gate of Knossos, but at Deir el-Bahari the masonry is better than at Knossos.

Behind the transverse wall the sloping rock-face, against which the Hathor-shrine is reared, was found, and the court was thus completely excavated. But the platform-wall passes on to the west beyond the point of junction with the transverse wall, and there is more yet to be found in this direction. In the court an XIth Dynasty chamber-tomb was opened. It had been violated under the XVIIIth Dynasty, but remains of the tomb-furniture were found. In the middle of the court was uncovered a small chamber of brick, measuring 6 ft. by 5 ft., built on the surface of the *gebel*, with a plaster flooring. This flooring was broken, and over it and partly beneath it were found fragments of wooden statuettes and wooden vase stands. It was probably the hut of a watchman or *ghafir* stationed here to guard the tombs in the court.

Simultaneously with the clearing of the top of the rock-platform the eastern face of the presumably XVIIIth Dynasty wall joining the platform-wall was cleared. The platform-wall was found to pass behind it east for a few feet, and then to turn abruptly south. The rock-platform turned south behind it. We had thus reached the eastern face of the platform. On the following day (December 12th) a square pillar of grey sandstone, sculptured with the name and titles of a king Mentuhetep with the hawk-name Sam-taui, "Uniter of the Two Lands," was found (Pl. ii. fig. 3). This was Nebkherurā, the king to whom the block found by Mariette belonged. There was no doubt that we had reached the XIth Dynasty temple, and

that the previous diagnosis of the great walls as being of Middle Empire work was correct.

The work was pushed south with energy. Next day a second column appeared, bearing the name of Nebkherurā, and before sunset a third, with the Mentuhetep cartouche, had shown its head among the rubbish. Simultaneously, companion pillars appeared a few feet east. It was evident that we had a colonnade of square pillars, with the cartouches Mentuhetep and Nebkherurā alternating on them, of the same type as the colonnades of the great temple of Hatshepsu, but on a smaller scale. The facing-wall of the colonnade, masking the rock-platform, had also the same batter or slope as the colonnade facing-walls in the great temple. Further, it was sculptured in the same way. Large blocks with portions of a relief depicting a procession of boats were found *in situ*.

Meanwhile, the clearing of the top of the platform had resulted in the discovery of round column-bases. A pillared hall had evidently been reached. Then the lower portions of pillars *in situ* came to light. They were octagonal, and clearly of the "proto-Doric" type known under the Old and Middle Empires and in the temple of Hatshepsu, where, however, they are sixteen-sided. This was another point of resemblance to the large temple to the north; and it now seemed in the highest degree probable that the great temple had been largely imitated from the older building of Nebkherurā, and that we should find in the latter the same arrangement of temple platform approached by an inclined plane or ramp, with a colonnade at either side on the lower level. The ramp was duly reached but not cleared. The colonnade on the other side of it remains, if it still exists, to be discovered in the season of 1904-5.






The northern colonnade originally consisted of two rows each of thirteen* columns (Hatshepsu's colonnades have in each row eleven). The row nearest the platform is complete but for column No. 1, at the N. entrance of the colonnade, of which only the base-slab remains. The pillars are broken off short at a height of from 4 ft. to 7 ft. above the ground. They were originally 11 ft. or 12 ft. only in height, and are a little over 2 ft. square. Both these and the octagonal pillars of the hall above, which are on an equally small scale, were made not of the fine white limestone which was used for the facing walls and sculptured blocks of the temple and for the similar columns of Hatshepsu, but of a grey-brown sandstone which seems to have been specially affected by Mentuhetep Nebkherurā: Professor Petrie found it used in work of this king at Abydos. At Deir el-Bahari these sandstone columns are covered with a white colour-

* On the plan only twelve bases in each row are shown. There should be thirteen.

wash; the hieroglyphs are coloured yellow in the outer row of the colonnade, and blue in the inner row. The pavement of the colonnade is in perfect preservation: it measures 68 ft. long by 14 ft. wide.

The ramp leads up to the central doorway of the temple, of which the original finely polished red granite threshold, measuring 9 ft. by 5 ft., was discovered in position. The socket in which the door turned is clearly seen in the photograph (fig. 5), and also the side-run or channel by which the door could be bodily removed from the socket and replaced. The gate was no doubt a trilithon of red granite like that, still existing, of the XVIIIth Dynasty temple.

The ramp and threshold must give us the main axis of the temple, and so enable us to judge of the extent of the pillared hall on the platform, of which the column-bases, some with the lower portions of the columns standing, have been found. The best preserved of these is 9 ft. high. They are small and thin, measuring about 2 ft. 6 in. in diameter: the bases are 4 ft. across. Each bears the royal label of Mentuhetep. There seem to have been eight rows of columns on either side of the central axis of the hall: the intercolumniation is very narrow, measuring only 7 ft. from centre to centre.

This pillared hall was enclosed by a stout wall of white limestone. Of this only the two lowest courses of blocks remain at any point. The wall was originally decorated with coloured reliefs, of which a hundred or more fragments were found scattered in the *débris* above the platform. A few of the more perfect specimens have been brought to England, and were exhibited in the annual exhibition at University College, London, in July last. They have not yet been distributed to museums, as they were brought to England only on a conditional permit, which precludes distribution until the work of excavating the temple is entirely and thoroughly completed. The specimens were selected in order to illustrate the different styles of work found in the temple. These vary greatly in merit, some fulfilling our traditional idea of the rude work of the XIth Dynasty, while others are of very fine work, like the best of the XIIth Dynasty. These last may well have been executed by Mertisen, a sculptor who is known from his funeral stela in the Louvre (C. 14) to have flourished in the reign of Nebkherurā, and his school. The subjects are those appropriate to the funerary chapel of a king: scenes relating to his coronation, processions of warriors and magnates, among whom the captain  , Kheti, and the  or judge  , Bebā, seem to have been among the most prominent; scenes of boat-building and cattle-numbering, etc.

Three portraits of the king were found, one of which, of very delicate workmanship, is here given (fig. 13). Three other specimens of reliefs are also given (figs. 10-12). Their general resemblance to the work of the Old Kingdom, but with a certain difference, will be noticed. The colour is as vivid as possible.

The mass of fragments found is at present placed in the storerooms of the great temple or temporarily re-buried in the tombs which were excavated in the course of the work. The task of sorting these and piecing them together will have to be undertaken when the clearing of the site is finished. None of those belonging to the pillared hall have yet been found *in situ*, and from their smashed condition it is evident that the temple was at some period purposely overthrown and broken up. The fact that a large number of wooden mallets, wedges, and levers, a fine copper chisel with hardened edge, workmen's baskets, etc., were found among the *débris* of the reliefs, confirms this conclusion. They are the lost or thrown away tools of the workmen who broke up the temple. The only reliefs discovered in place are those, already mentioned, in the colonnade below, which represent a procession of boats. Smaller fragments of this sculpture were also found in the *débris*. The style is peculiar, the work being rough and poor, and the surface of the stone is painted a peculiar dirty yellow of gummy or glazed appearance. It looks very much as if the whole had been gilded. As by the terms of the arrangement with the Service of Antiquities, all reliefs which actually join on to those *in situ*, or which can be certainly replaced in their original position, must finally remain in Egypt, it was not thought advisable, owing to the certainty that they would have to be returned eventually, to bring back any of the unplaced fragments of the colonnade reliefs to England for exhibition.

Outside the pillared hall, on the platform (*i.e.* between the wall of the hall and the edge of the platform), and on both the north and the east sides of it, an upper colonnade seems to have existed, with pillars of greater size than those in the colonnade below. Of this colonnade only the square base-slabs of the pillars remain in position, but a few fragments of the pillars or pilasters were found, and were exhibited with the reliefs at University College. They are of sandstone, and were sculptured with scenes representing the king being embraced by various deities, like the colonnade pillars of Hatshepsu's temple. One of these is perhaps the god Amen: if so, it is one of the oldest known representations of the Theban deity.

In this colonnade, on the platform, was found an XIth Dynasty rock tomb with a pit 15 ft. 10 in. deep and a chamber measuring 9 ft. 4 in. by



1. THE EXCAVATIONS (DECEMBER 13).



2. COLONNADE AND PAVEMENT.



3. PILLAR WITH CARTOUCHE OF MENTUHOTEP.



4. THRESHOLD AND HYPOSTYLE HALL.
(Hatshepsu's temple in background).



5. THE GRANITE THRESHOLD.



6. THE XIXth DYN. WALLS OF THE COURT, SHOWING SHARP ANGLE OF JUNCTION.



7. XVIIIth DYN. RAMP AND PLATFORM, PERHAPS AN ALTAR.



8. XIXth DYN. WALL.



9. THREE DIFFERENT PERIODS OF BUILDINGS: XIXth DYN., XVIIIth DYN., AND MODERN RESTORATION.



10. CARRYING REEDS.



11. CUTTING REEDS(?)



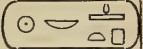

12. MEN DRIVING ANIMALS.



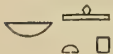
13. ROYAL PORTRAIT.

6 ft. 6 in. In the pit was a disturbed secondary burial of the XXth Dynasty or later. In the chamber, although it had of course been violated, most of the funerary furniture, with the exception of the coffin, was discovered practically intact. A model granary was found complete, with its small wooden men ascending the stairs with sacks of grain which they are throwing down into the sealed chambers of the granary through holes left for the purpose, while a scribe, seated in the court below, keeps tally. A second and larger model, not quite complete, is unique of its kind. It represents a combined bakery and brewery. A line of women is hard at work grinding the grain with heavy stone rollers, painted red to represent red quartzite. A line of squatting men, facing the corn-grinders, sifts the grain through sieves. Back to back with them are bakers squatting in front of their tall black ovens, with their bakers' peels beside them, and a line of brewers placing the bread in red vats to ferment in order to make the beer. This fine model has been assigned to the British Museum, and is now exhibited with other XIth Dynasty models of the same kind in the Fourth Egyptian Room. The granary has gone to America. Portions of the mummy were found, and are exhibited in the British Museum. It is that of a woman. The feet and hands were small and delicate, the nails of the latter dyed with henna. The remains of a bead necklace, and three silver bangles and one odd one were found; one pair, and the odd one, being hollow, with a curious toggle-joint. The odd one was retained by the Cairo Museum as an unusual specimen, the complete pair, with the two others, being ceded to the Fund. They are now exhibited with the other objects from this tomb (with the exception of the granary) in the British Museum. This may be quoted as an instance of the great liberality which the authorities of the Service of Antiquities have shown towards us, a liberality for which our hearty thanks are due to Professor Maspero and Mr. Howard Carter, the Chief Inspector of Antiquities at Thebes. The only other object retained was the copper chisel already referred to, and this we were allowed to bring to England for exhibition. In retaining it Mr. Carter was certainly well advised from the point of view of the Cairo Museum, as it is probably one of the finest specimens ever found in Egypt. Its red patina is perfect, and is very beautiful.

This completes the tale of the actual remains found. Only the north-eastern corner of the platform has as yet been uncovered; there is still therefore, much important work to be done next season. A large column-base and fragments of octagonal sandstone columns lying at the mouth of a tomb in the cliffs, opened by the late Lord Dufferin many years ago, probably belong to the western end of the temple. These columns

were first noted by Mr. Carter in the course of the previous excavations. The character of the temple is evident. It is the funerary chapel of the king Mentuḥetep Nebkherura, and is of the same general type as the pyramid-temples excavated by Messrs. Borchardt and Schäfer at Abusir. This being so, the question of the relation to Nebkherurā's temple of the great royal tomb which lies to the east of it and abutting on the Fund house, must be considered. This tomb, the "Bab el-Hošân," which was discovered by Mr. Carter in 1898, is that of a king Mentuḥetep. Its alignment is, as was pointed out to us by its discoverer, very nearly that of the temple; but its central axis is not quite the same. Mr. Carter was of opinion that it was the tomb of Nebkherurā, and that, therefore, his mortuary chapel was built on the top of his tomb, so to speak. But on the only inscribed object, a wooden box, found in the tomb, the throne-name of the king is doubtful. Mr. Newberry, who published the results of the find in conjunction with Mr. Carter (*Annales du Service*, ii. pp. 201-205), reads it as  *Neb-ḥetep-Rā*, not  *Neb-kheru-rā*, the name of the king who built the temple.* Further, the portraits of Nebkherurā found in the course of these excavations do not agree with that of the king who made the tomb, judging from the red sandstone statue of him discovered by Mr. Carter and now in the Cairo Museum. This portrait, which is a strongly-marked one, is identical with that of a king Mentuḥetep on reliefs at Cairo of quite different style from any found at Deir el-Baḥari. It seems probable that these reliefs and the statue from the Bab el-Hošân represent Neb-ḥetep-Rā, and that, therefore, the Bab el-Hošân is the tomb of Neb-ḥetep-Rā, not of Neb-kheru-Rā, whose tomb therefore still remains to be found. This view may eventually prove to be wrong, but as yet it seems the most probable one.

Perhaps the most generally interesting fact about the new temple is the evidence that it was the prototype of the great temple of Deir el-Baḥari. Its main arrangement of a platform approached by an inclined ramp flanked by colonnades of square pillars was evidently copied by Hatshepsu's architects, who also imitated the "proto-Doric" columns of its pillared hall, but gave their columns sixteen sides instead of eight. We thus see that the great queen did not model her temple on the "terraced hills" of

* Cf. Nash, *P.S.B.A.*, xxii, 292-3. Mr. Newberry informs us that the signs  on the box seemed to him on further inspection last year to be fairly clear, and that he is satisfied in his own mind that the box does not bear the name



Punt, but simply imitated the older building which already existed at Deir el-Bahari. She chose, instead of building in the style of her time, to imitate an XIth Dynasty temple. The great temple of Deir el-Bahari was then, when it was built, a magnificent piece of archaism: its peculiar style is a revival of the older temple-architecture of Egypt.

Since Hatshepsu copied her temple from one of the XIth Dynasty, a further interesting possibility presents itself. Hatshepsu's expedition to Punt is the chief one known to us at the comparatively late period of the New Empire; relations between Egypt and Punt seem to have been most developed in the period between the Vth and VIth Dynasties. Mentuhotep Sankhkara, a follower of Neb-kheru-Râ on the throne, sent an expedition to Punt. It may well be that Hatshepsu's expedition was merely an echo of those of Sankhkara and his predecessors; she copied the XIth Dynasty in her temple building, and carried her archaistic tendencies so far as to imitate them also in sending an expedition to Punt.*

The new discovery explains why Hatshepsu's architects, instead of building in the exact centre of the theatre of Deir el-Bahari, crammed the new temple up against the northern slope of the cliffs, leaving the great space to the south which had seemed unoccupied until this season's work. We now see that they were compelled to do this by the presence, which we moderns had hardly suspected, of the older temple at Deir el-Bahari. This temple, the newly-discovered one, certainly existed side by side with the new temple of Hatshepsu throughout the XVIIIth Dynasty, and did not fall into ruin until the Ramesside period or later. One of the pillars of the hypostyle hall bears the royal label of a Rameses. The relief-slabs of the hall and the pillars of the colonnade are covered with Ramesside graffiti, both written and incised, and the colonnade seems indeed to have been used as a sort of school or practice-ground for young scribes and decorators. This last proceeding would hardly have been tolerated if the building had still been in good repair, so that we can date its decadence with some certainty to the Ramesside period.†

In order to obtain room for their temple, Hatshepsu's architects were

* [A further possibility may be adumbrated. Did Hatshepsu's expedition ever take place at all? May not her Punt-reliefs be merely beautified copies of reliefs (which have not been discovered) in the older temple depicting a Punt expedition of Nebkherurâ's? This idea, which I expressed in writing to Professors Naville and Maspero when the colonnade and ramp were found, has also occurred to others, *e.g.* to Mr. Hogarth, who in a letter to me has noted its possibility.—H. H.]

† Attempts had at one time been made to support the roof of the colonnade by square pillars and pyloniform erections of brick, some of which still stand. [It seems probable that the colonnade was used as a studio for the artists engaged on the restoration of Hatshepsu's temple by Rameses II.—H. H.]

interesting is a series of small *ex-votos* of devotees of Hathor, found in a stratum of rubbish in the court between the two temples. These consist of small cows (the sacred animal of the goddess) and female figures in earthenware and faïence, votive eyes and ears in bronze and faïence, small bronze plaques with roughly-incised cows on them, broken blue vases with representations of the holy cow emblazoned with stars and with spiral and lily patterns, etc., scarabs and beads, many on their original strings, and so forth. These votive offerings, which nearly all date to the XVIIIth Dynasty, were undoubtedly devoted originally in the Hathor shrine of the great temple, and when the shrine became too full were thrown down by the sacristans into the space between the two temples, which thus became a dust-heap. In this dust-heap were also found specimens of palm-fruits, nuts, shells, etc., and a piece of resin which may well be a bit of the identical cargo of *ānti-gum* imported from Punt by Hatshepsu [if indeed her expedition in reality ever took place]. The blue beads and bowl-fragments are so definitely characteristic of Deir el-Bahari that it may well be that a special blue glaze factory existed here. The votive cows and figures may be compared with the votive bulls and figures found by Messrs Myres and Currelly on the hill of Tsosfas or Petsofâ near Palaikastro in Crete in 1903. Both are votive deposits of similar character.

Other miscellaneous objects were discovered. A perfect three-cornered loaf of bread was found in the rough stone *débris*. It may have been cast out from an XIth Dynasty tomb. Hieratic ostraka and slips of *dubsh* with artists' trial sketches were found in the colonnade, which seems to have been used as an artists' school, probably at the time of the renovation of Hatshepsu's temple by Rameses II. One of the ostraka refers to "the Assyrian who works turquoise" (). This record of an Assyrian, probably an enslaved prisoner of war, at Thebes under the XVIIIth Dynasty is historically important. On another ostracon is the plan of a building.

Demotic and Coptic ostraka were found all over the site, but the largest find of the latter, with other Coptic objects (including a fragment of a XXXth Dynasty alabaster canopic jar, with an early Christian drawing of an angel upon it), was made in the higher levels of the rubbish in the court. In fact, just as down below we found the dust-heap of the XVIIIth Dynasty Hathor-shrine, so up above we found the dust-heap of the Coptic *deir* which was built over the Hathor-shrine. One of the ostraka is a note from a bishop or hegumen to one of the Deir el-Bahari

monks asking him to go and take the service at a neighbouring village:
 †ΟΥΩΥ ΝΕΒΩΚ ΕΝΖΗΤ Ε ΝΕΡΠΩΔ ΕΠΑΤΟΥΒΑΣΤΗ
 ΜΗ ΠΔΙΑΚ/, "I want you to go to and celebrate the
 feast at Patoubasten with the deacon."

In the course of the excavations it was found necessary to fill up with masonry a gap in the wall of the Hathor-shrine which we had laid bare. This work was performed on the advice of Mr. Somers Clarke by the Service of Antiquities under the direction of Mr. Carter, to whom our thanks are due for his assistance not only in this respect but generally during our stay at Thebes. A plan of the new temple was made by Mr. C. H. Peers, who drew out the plans of the great temple during the previous excavations. To him also our thanks are due for several days' assistance.

The excavations finally ceased on January 27th, 1904. It is proposed to recommence operations at the end of October of this year.

EDOUARD NAVILLE.

H. R. HALL.

B.—EXCAVATIONS AT EHNASYA.

THIS site was the ancient Egyptian Henensuten, the Roman Heracleopolis, a place of importance in several periods of the history; it lies about seventy miles south of Cairo, and about twelve miles from the Nile. In 1891 Dr. NAVILLE went to examine the place, and found the site of the temple of the local god Hershef; of this he cleared the upper stones of about a third of the area, and then left the place. His account was published in *Ahnas el Medineh*. I saw the site when at Deshasheh in 1896, and noticed that the temple was yet to be excavated.

Last winter this site was applied for as a secondary work which Mr. Currelly might try, while my own application was for a portion of Saqqara. This was refused to me on any conditions, and hence I had to fall back on Ehnasya, though I had no wish to follow on work which had already been done. We succeeded last winter in clearing the whole area of the temple and court, and digging down to the lowest level of all the temple ruins. This was in parts as much as forty feet deep, much of the amount being the rubbish heaped around by the previous partial working.

The results in history are:—

(1) Town ruins and burials before the XIIth Dynasty, including scarabs of Antef V, and a "king of the Aamu." These show that, instead of

belonging to the XVIth-XVIIth Dynasty, as has been supposed, both of these kings are before the XIIth Dynasty.

(2) A temple plan and sculptures of the XIIth Dynasty. This shows that the temples down to that age were of the primitive type, a shrine and a large court before it.

(3) A temple plan of the XVIIIth Dynasty, when a hypostyle hall was built, and more store chambers and treasuries. This was partly rebuilt in the XIXth Dynasty.

(4) A temple, perhaps of the XXIIInd Dynasty, somewhat altered in plan.

(5) The latest temple of the XXXth Dynasty or perhaps later. The last sculpture of all being of an Antonine Emperor, found re-used in a Roman house near by.

These temples were all at different levels, which fact gives the only means now of distinguishing them, as very little was left except foundations.

The great find of the year was the gold statuette of Hershef, dedicated by king Neferkara Pefdubast, of the time of Pankhy the Ethiopian. His personal name is on Pankhy's stele, but his throne name was lost, and no objects of his were known. The statuette is of the finest work, and perhaps the largest gold figure known from Egypt. It is very satisfactory that the workmen refrained from taking it out of the hard earth, but sent to me to give notice of it; and Mr. Ayrton took it from the place himself, some feet below the bottom of Dr. Naville's excavation. It is the most valuable object found anywhere in Egypt this year; and it only leaves that country in exchange against some of the jewellery of the Ist Dynasty, found at Abydos. The same control over the men is shown by another man giving up two gold octodrachms of Arsinoe. Hardly a year passes without gold objects being produced from my workings, because a reasonable share of the value is given to the workmen; and gold is very rarely produced in excavations where this is not done. An immense triad of granite, of Ramessu II, Ptah and Hershef, was another most valuable object, and was kept in Cairo. The other subjects worked at this place were the Roman lamps and terracotta figures. These have not been obtained before with dates; but we cleared many burnt houses, and so recovered the pottery and the coins which were all in use at the same time together. Thus a solid basis is laid for the study of these Roman remains in future. Besides these we purchased a great quantity more found at Ehnasya and in the neighbouring province of the Fayum, so as to study all the types more completely. The series of degradation of the various types of lamps

is of much interest, and a complete *corpus* of them has been arranged. The whole of this Roman material will appear as a supplementary volume of twenty-nine photographic plates, which will be of value to the classical student outside of the circle of those who study Egypt.

Mr. Currelly was engaged in searching the cemetery of Ehnasya, but found that all the graves had already been plundered. He excavated some graves of the XVIIIth Dynasty at Gurob, and then went on to Buto in the Delta marshes. There he dug many pits in the temple area; but on examining them I found that the whole building had been completely destroyed in Roman times, and after that the site has sunk, with all the Delta coast, so that nothing older than Ptolemaic times is out of water. The finding of pieces of porphyry bowls of the Ist Dynasty on the top of the Roman town shows how thoroughly the early temple had been cleared away.

W. M. FLINDERS PETRIE.

C.—ARCHAEOLOGICAL SURVEY.

NOTHING eventful is to be recorded of the work done during the past winter, as was to be expected on a site so much visited and so often copied as the tombs of Tel el Amarna. This group has again exacted a full and trying season's work, fourteen weeks having been occupied in copying the scenes and inscriptions in the tombs of Huya, Ahmes, and Pentu. The determination to copy exhaustively has been justified by the discovery in an unpromising spot of important records which have hitherto escaped notice. Some time also was devoted to the boundary stelae which mark out the bounds of the enclave of Akhetaten, sacred to the Aten, or Solar Disc. All the tablets which are known to exist on the eastern bank were visited with a view to publication.

The records of the northern group of tombs have now been completed.

N. DE GARIS DAVIES.

D.—GRAECO-ROMAN BRANCH.

EXCAVATIONS AT OXYRHYNCHUS.

WE began our third season's excavations at Oxyrhynchus on December 4th, 1903, with 110 workmen, by an examination of the group of mounds

to the immediate south of the temple area. These, which had been dug with little success in 1897, did not prove to be more productive at the second attempt, papyri being scarce and ill-preserved. We next moved the work to two low mounds adjoining the temple area on the north. The richest parts of these had been exhausted in 1897, when many fine third and fourth century rolls were unearthed, but the process of finishing the clearance led to some good finds of second and third century documents. Proceeding further northwards, we devoted a month to clearing down to the damp-level one of the most extensive series of the earlier mounds, which had been partly dug in 1897, when it yielded a rich harvest. The second excavation was also attended with good fortune, Greek papyri of the first four centuries being plentiful, besides a few demotic documents. The western portion of the series was poor in literary pieces but particularly productive of first century documents, while in the eastern part there was no first century layer, but classical fragments were more frequent. South of this group lies another large mound which in 1897 was remarkable for its composite character: in a small area near the summit the papyri from the upper levels dated from the first half of the first century, and those underneath, so far from being Ptolemaic, belonged to the reigns of late emperors, while throughout the rest of the mound the papyri were early Byzantine. The Roman part yielded little more; but the Byzantine portion, which had not been much dug previously, was fairly rich in late fourth and fifth century documents with occasional theological fragments and a few Coptic papyri. In the last fortnight of the excavations, which terminated on February 25th, we began the clearance of the mounds on the extreme north-west of the site. Here the papyri ranged from the first to the fourth century, and the occurrence of literary fragments was fairly frequent. Generally at Oxyrhynchus the layers of *afsh*, in which papyrus is found, disappear within four metres of the surface, but in some of the mounds on the extreme north it is necessary to dig as deep as seven metres before the damp-level is reached. Hence the progress of the trenches was slow, and much remains to be done next winter in that part of the site. The papyri have, as usual, all been sent to Oxford for publication.

Amongst inscribed objects other than papyri we found a set of six third century wax tablets (Cairo Museum), three leaden tablets, each rolled up round a wisp of hair and inscribed with imprecations which chiefly consist of magical formulæ (one at Cairo), a few wooden tablets and stamps, an inscribed piece of glass (Cairo), and numerous clay jar-stoppers and fragments of amphorae with inscriptions similar to those described on

p. 7 of last year's Report. The ostraka, which mainly belong to the fourth or fifth century, number seventy (twenty at Cairo); twenty-three of these were found together, and contain orders for payment of meat to various military officials in the fourth century. We give the text of one example:—*Δὸς Ἀλλαδίῳ σχολαστικῷ κρέως λίτρας τεσσαραῖς (l. τέσσαρας) καὶ ὀνύχια δύο καὶ κυλίδιον (l. κοιλίδιον)*. The remaining twenty-two follow the same formula, among the recipients being *τοῖς ἐξέπτωρσι* (i.e. the *exceptores*), *τοῖς φρουμενταρίοις*, *τοῖς δουκηναρίοις* (twice), *Μουκιανῷ ἐτέρῳ δουκηναρίῳ*, *τοῖς κεσσωπαρίοις* (twice; the *ω* is doubtful in both cases), *αναῶρι* (or *ανακαρι*: a proper name?), *τοῖς μιτάτωρσι* (the *metatores*), *πρίνκιπι* (twice), *βοηθ(ῶ) πρίνκιπ(ος)*, *κληδωνίῳ κόμιτες*, *τῷ ἀννουμέρῳ (a numero?)*, *τῷ ἀκομεντανήσιῳ* (a perversion of *a commentariis* or *commentariensis*?), *τῷ συγκαθόδρῳ*, *μεδειμωνι* (a proper name or connected with *medimna*?) *πραξίμῳ*. Four pounds of meat is the usual allowance, but eight are given to the *princeps*, and the extras include a *ποδοκύλιον* (i.e. *ποδοκοῖλιον*), *στέρνον* and *ἐπτιν*, sometimes spelled *ἐπιν* (i.e. *ἐφθίον*?). The other ostraka are chiefly receipts or accounts, of which three may be mentioned. The first is a list of persons from the villages of *Ψῶβθις*, *Πακέρκη*, and *Σκώ*, in the Oxyrhynchite nome, who supplied *δέσ(μαι)*, presumably of hay (third century). The second is an account of colours (fourth century), the text being *Σαππειρίου ὄνκ(ίαι) ι, χλωρῶν μνᾶ α, λευκοῦ ὄνκ(ίαι) ε, γαλμίνου (= γαλβάνου?) ὄνκ(ίαι) ε, μελανοῦ ὄνκ(ίαι) ε, κοκκίνου ὄνκ(ίαι) ι, πορφυροῦ* (amount omitted), *ροδίνου λαμπροῦ (?) ε*. The third is a list of payments of wine to various officials (fifth century), and begins *Κούρσωρσι δ κνίδ(ιον) (i.e. τετρακνίδιον?) α (ἤμισυ)*: other recipients are *βρέκορσι* (*praecursores*?), *δημίοις*, *κλαουικουλαρ(ίοις)*, *κουρσπεργον (?)* (the *σπ* and *γ* are doubtful), and *Μηνᾷ καὶ Ἰσὰκ βοηθ(οῖς) σιγγουλαρ(ίου)*, and the amount is uniformly 1 (*τετρα*)*κνίδ(ιον)*.

The miscellaneous antiquities include several which are of greater value than those found on previous occasions at Oxyrhynchus: e.g. a gold bracelet with four heads for clasps (third century), a diadem of gold foil from a tomb in one of the mounds (about the sixth century), and a remarkable wooden medallion of a male bust, probably an early Roman copy of an older work of art, which were all three taken by the Cairo Museum; also a small finely-worked marble head of Venus (early Roman period), another larger head of Venus, and several admirable specimens of fused mosaic glass for inlaying, the designs being chiefly floral. Besides the usual late Ptolemaic and Roman billon or copper coins, leaden tokens, dice, beads, amulets, reed pens, brushes, combs, lamps, terracottas (Harpocrates, Venus, Isis and Horus, facade of a temple, fish-tailed

goddess, comic masks, animals, &c.), and bronze, iron, and wooden implements of various kinds, we may signalize a leaden medallion of Septimius Severus and Caracalla (?), a small bronze vase on three legs (Cairo), a wooden figure of Serapis (Cairo), several clay moulds (one of Apollo in a chariot with ἡ χάρις Φίρμος scratched on the reverse, at Cairo), and a female figure painted on pitch.

We have this summer commenced the formidable task of unrolling the large collection of papyrus cartonnage from mummies of the Ptolemaic period which we have amassed during the last five years. The process of separating and cleaning the different layers of papyrus, which are often extremely fragile, is long and difficult, and will occupy us for several summers to come, especially as in order to obtain the Greek it is necessary at the same time to unroll the demotic documents, which tend to preponderate in the cartonnage, but which in the present condition of demotic studies are not of much value. The first instalment, consisting of the Greek papyri found at Hibeh in 1902, will form the annual volume of the Graeco-Roman Branch for 1904-5, to be issued in the autumn of next year. The numerous classical fragments in it include both verse and prose, and are likely to be of special interest on account of their extreme antiquity, since the accompanying documents belong to the reigns of the second and third Ptolemies. One contract written in the fourth year of Philadelphus (B.C. 281-0) is the earliest dated Greek papyrus that has yet been discovered.

BERNARD P. GRENFELL.

ARTHUR S. HUNT.

II.—PROGRESS OF EGYPTOLOGY.

A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

THE "book of the year" for Egyptology may well be Choisy's *Art de bâtir chez les Égyptiens*, the work of a professed student of architecture who is not an Egyptologist. It is noteworthy for its novel yet widely interesting theme—building from the point of view of the engineer and clerk of the works—as well as for the clearness of the author's view and statement. Here, after a most brilliant exposition of the less popular, but really deeply interesting subject of the employment of sunburnt brick in Egypt, we have the modes demonstrated by which the ancient builders and engineers in Egypt (and elsewhere too) worked in stone on a colossal scale with no aid from tackle wheel or screw, but availing themselves of simple ropes, levers, and rockers, plane and stepped inclines, sand bags and beds of running sand. Doubtless much more will be discovered and explained, and Choisy's book will be corrected in detail; but at any rate wonder at the results attained by Egyptian builders can now be exchanged for an intelligent interest in the methods by which these results were brought about.

We may also congratulate ourselves on the contributions of the zoologists Lortet and Gaillard to our knowledge of the mummy-fauna of Egypt. On the other hand, in regard to a matter dealt with in the introduction to last year's *Report*—namely, the age of the deposits in which implements of palaeolithic type are found near Thebes—Blanckenhorn, who has made a special study of the subject, has been unable to arrive at a definite conclusion. Consequently Professor Schweinfurth's statement that they were assignable to the second Ice Age of Egypt needs modification; and some doubt may still hang over the question whether the supposed implements found in the conglomerate are really artificial.

The annual literary output of Egyptologists is increasing: out of a great mass of good work perhaps the most useful volume this year is the

compact little Egyptian Vocabulary for which we have to thank Professor Erman.

At Karnak M. Legrain's labours, which have contributed so much to the solution of the problems encountered by Choisy, have been rewarded in an unprecedented fashion by the discovery of a vast hoard of statues large and small and of other votive objects of the most varied kinds and materials, probably amounting in all to 10,000 objects. A summary list of these by the discoverer will be found on page 25.

The effect of the new Anglo-French Convention with regard to the Department of Antiquities appears to be to confirm the *status quo*. It had been suggested from time to time that at some future date the practically French administration of the department would come to an end and that the Directorship would then be given to an Englishman; now the British Government has definitely renounced any right it may have had to claim the appointment of an Englishman as Director.

In the *Annales du Service des Antiquités* iv. 244 M. MASPERO prints a detailed report of the steps taken by the Service to protect the temples on the island of Philae in the winter of 1902 immediately before the opening of the dam, and of inspections and work done in the summer of 1903 after the first lowering of the pent-up water. The work under ground was done by the geologists and engineers employed by the Public Works Department; the Service des Antiquités reserved to itself the restoration of the portions above ground, in the way of cleaning the sculptures, replacing fallen blocks, strengthening weak places, &c, Sig. Barsanti, Mr. Carter, and Mr. Lucas being employed here in 1902 after the underground works had been completed. From their reports it seems that the island is partly artificial, being formed by consolidating a series of rocky islets; in one part a considerable channel had existed between them, but the ground here shows no sign of shifting. With the subsiding of the water the wall of the ruinous temple of Rome and Augustus* at the north end of the island collapsed on March 28th, 1903. Moreover, the boats on the reservoir are found to have grazed the sculptures, and there is much disfiguring efflorescence and mossy growth reported: happily the latter are found to be easily removable by brushing with water. Altogether the ill effects of the first year's immersion have been so slight that the inspectors and M. Maspero himself are hopeful of

* See *Jahrbuch des Kais. deutschen Archaeolog. Inst.* xviii. 73 for a minute description and restoration by Borchardt of the remains of this temple, built in classical style.

the future. The most obvious danger that menaces the buildings on Philae lies in the salt which is drawn by capillary attraction just above the highest level of the water. This will never be washed out, but will alternately melt and re-crystallize, loosening the texture of the stone and eventually destroying it entirely.

Since the date of M. Maspero's report, however, it has become probable that the dam will be heightened by six metres. The water which now reaches only to the floor-level of the great temple will then rise nearly to the capitals of the columns. So far as the stonework is submerged it should be safe (unless the weight of soaked stone breaks down the roof and its supports), but above that height much damage will be done, and the fine colouring of the capitals will have to go. It is to be hoped that the Egyptian Government will do what it can to survey and safeguard the archaeological remains above Philae which are now threatened.

At Edfu Mr. CARTER repaired some of the great roofing slabs which were found to have cracked. They weigh about twenty-five tons each. *Ann.* iv. 171. At Kûm Ombo part of the brick girdle wall at the back of the temple was overthrown by the weight of the sand drifting against it, and in turn displaced the corresponding portion of the sandstone enclosure wall. In repairing and safeguarding this Mr. Carter uncovered a stela of Hadrian (*ib.*).

At Abydos Mr. Quibell and Mr. Richmond have repaired roofing slabs, architraves and doorways in the Sety temple, which were in a more or less dangerous condition. It was ascertained that the main cause of injury to the temple, besides quarrying, must have been the collapse of the underground passage which passes under the main axis. This passage was discovered in the work of the Research Account last year.

Lord Cromer's profoundly interesting report on Egypt—*Parliamentary Reports, Egypt* No. 1 (1904)—contains several paragraphs relating to archaeological matters. It is gratifying to find the discoveries of Messrs. Grenfell and Hunt regarding the condition of Egypt under Ptolemaic rule made the subject of a section. We fear that archaeologists, while gratefully acknowledging the care which has been expended by the Government on the monuments at Philae, will hardly acquiesce in the opinion expressed that "the interests of archaeology have gained rather than suffered from the construction of the Assouan dam," except only in regard to the clearance of rubbish from the temple buildings and their safeguarding from gradual ruin. The mere fact that the Nile now soaks

miles upon miles of fresh ground teeming with unworked archaeological remains of a perishable character, such as papyri, must itself be a disaster to archaeology, however vast the gain may be to modern Egypt. The generosity of the Government in providing funds for a museum of Arab art and supporting the work of the Committee for the Preservation of Arab Monuments (including Coptic) is noticed by Herz-Bey in a subsequent page. Lord Cromer in his report appeals to the Copts themselves, whose wealth has increased enormously since the British occupation, to provide funds towards the preservation of the early Christian monuments in the country. For the Soudan, a museum has been established in the Gordon College, but we can well understand that "the resources of the Soudan Government do not for the present admit of much being done in the way of archaeological research."

Professor SCHWEINFURTH contributed two articles to the *Vossische Zeitung* for Nov. 22nd and 26th, 1903, on the revival of the gold mining industry in the Eastern Desert, and these have been printed in the *Annales* iv. 268. The modern engineers are said to have been much struck by the excellence of the galleries in the old workings at Seïga (about 140 miles south-east of Aswân); they had never seen galleries so easy to inspect and so well adapted for testing the probabilities of further successful working.

The British Museum has issued a new edition of the *Guide to the First and Second Egyptian Rooms*, and also a *Guide to the Third and Fourth Egyptian Rooms*, with interesting illustrations. A large section is now assigned to the prehistoric and early dynastic antiquities. These Guides have been prepared by Dr. Budge and Mr. H. R. Hall.

M. MASPERO'S *Guide to the Cairo Museum*, revised by the author, has been translated into English by Mr. and Mrs. Quibell, and was published in time for the visitors to Egypt last season. A brief *Guide to the Museum* has been issued as a supplement to the fifth German edition of Baedeker's *Egypt*.

A large number of interesting monuments which were discovered in Mariette's excavations in the temple of Tanis and were left on the spot were removed to the Cairo Museum in the course of last summer. It is satisfactory to know that they are now under cover; even the hard stones of which they were composed could not save them from injury in their wild and inclement situation at Tanis.

The sale of the Amélineau collection of antiquities from Abydos took place at the Hotel Drouot in Paris on February 8th and 9th, 1904. The most important piece of all, the magnificent stela of King Zet, was purchased by the Louvre after active competition with the Berlin Museum.

The Thirteenth Oriental Congress of Orientalists, held at Hamburg in 1902, passed a resolution, on the initiative of M. NAVILLE, providing that the publication of long memoirs in the Transactions should be discontinued. Experience shows that such publication took place only after several years' delay, when the belated memoirs had often lost their value. Accordingly, the *Verhandlungen* of the Congress, published in 1904, consists of a single volume in which the business transacted is recorded, together with brief *résumés* of the papers submitted. Those that have an Egyptological bearing are :—

by HALEVY, deriving the Semitic alphabet from Egyptian hieroglyphic (not hieratic).

by LIEBLEIN (who in his opening address dwelt on the memory of Lepsius and of Lepsius' deceased pupils Brugsch, Ebers, Dümichen, Lauth, Eisenlohr), discussing the name of Akhenaten.

by NAVILLE, on the Stone of Palermo (since printed in the *Recueil de Travaux*).

by SETHE on the development of Egyptian dating by years (since printed in his *Untersuchungen*).

by BORCHARDT, suggesting that traces of a numbering of the people at intervals of fourteen years are to be found in the Kahun Papyri of the Middle Kingdom.

by BREASTED, on the battle of Kadesh (since printed in the *Chicago Decennial Publications*).

by VALDEMAR SCHMIDT, on coffins of the XXIInd Dynasty.

by ERMAN, on the grammatical differences between full and abbreviated forms in Egyptian writing (to be printed in the *Zeitschrift f. Aeg. Sprache*); a report on the progress of the Berlin Dictionary; and on an index of published inscriptions and scenes, according to their geographical position, undertaken by Miss Bertha Porter, in London, under the superintendence of Mr. Griffith.

by SCHÄFER, on a representation of a Phoenician upon a Ptolemaic tombstone (since printed in the *Zeitschrift für Aegyptische Sprache*).

by BÉNÉDITE, on a series of fragments of religious sculpture in wood, gilt and inlaid, two of them bearing the names of Petubastès and

Amasis II. They are preserved in the Louvre, and for the most part came from the Clot-Bey collection.

by MAHLER, on Egyptian antiquities in Hungary, of which he intends to publish a catalogue.

by DENNIS, on ushabtis of the *reigyis* type.

by BOESER, on a passage in the demotic Insinger Papyrus.

by KRALL, new data from the demotic papyri of the Rainer collection.

A report on the work of the Institut Français in Cairo during the year 1902-3, by CHASSINAT, is printed in the *Comptes Rendus* for 1903, p. 399.

The fortieth volume of the *Zeitschrift für Aegyptische Sprache* contains a list of all the articles contained in that valuable periodical since its foundation by the late Heinrich Brugsch in the year 1863. The early numbers, which had become very scarce, have been reprinted.

SCHÄFER reviews the progress of Egyptology during the three years 1900-1903, in the *Zeitsch. d. Deutschen Morgenl. Ges.* lviii. 268.

Dr. BUDGE has published two small volumes on the Rosetta Stone and one on the Tablet of Canopus in the popular series entitled "Books on Egypt and Chaldaea." So much of the history of decipherment is connected with the former especially, that these volumes are likely to interest many readers, and Dr. Budge has put together much information for their benefit, giving a very full view of the progress made by stages in the interpretation of the trilingual tablets, together with facsimiles of the texts, fresh translations, and a hieroglyphic vocabulary.

A little manual for archaeological field-work, entitled "Methods and Aims in Archaeology," has been written by Professor PETRIE. It contains practical advice, founded on the writer's long experience in Egypt, as to the choice of workmen, how to excavate, copy, preserve, and transport antiquities, and how to publish the results. In the preface Petrie defines archaeology as the "knowledge of how man has acquired his present position," and claims for it a very high place as the most truly "liberal education." The final chapter is devoted to the Ethics of Archaeology, pointing out the responsibilities of governments and of individual owners of archaeological sites, as well as of those in charge of museums and of excavations.

EXCAVATIONS AND EXPLORATIONS.

a. Work in 1902-3, including repairs, etc.

Mr. HOWARD CARTER kindly contributes the following memorandum of work done in the Upper Egypt Inspectorate:—

ABU SIMBEL. Electric light installed in the temple of Rameses II.

ASWÂN. The most important tombs at Qubbet el Hawa cleared of sand. Small excavations at Qubbet el Hawa by Lady WILLIAM CECIL. Complete excavation of the small Ptolemaic temple behind the town, and building of an enclosure wall to protect it. Discovery of Aramaic documents dated in the reigns of Artaxerxes I. and Darius II.

KOM OMBO. Repairs to the end enclosure wall in progress.

EDFU. Repairs to the west enclosure wall continued and nearly completed.

EL KAB. Excavations of Professor SAYCE and Mr. SOMERS CLARK.

THEBES. Karnak, see M. LEGRAIN'S report below.

Tombs of the Kings. (a) The tomb of Queen Hatshepsut has been completely explored by the Service des Antiquités on behalf of Mr. THEO. M. DAVIS. In the tomb chamber were found the sarcophagi of the Queen and of Thothmes I., and fragments of funerary furniture. (b) The tomb of Merneptah has been completely excavated, with the result that the lid of the king's sarcophagus and the sarcophagus box as well as parts of the canopic box and ushabti figures were discovered. The sarcophagus was previously unknown (the statement in the various editions of Baedeker that it was in chamber V. is incorrect). It is described as the finest monument we have of the king. (c) The repairs to the tomb of Sety I. are completed.

Tombs of the Queens. SS. SCHIAPARELLI and BALLERINI have found the tombs of Queen Nefertari-Merimut, Prince Praherunamf, Prince Setherkhepshef, and Princess Aahmest, daughter of King Seqenenra. The tomb of [queen?] Isis also was opened.

Deir el Bahari. Excavations of the Egypt Exploration Fund (p. 1).

Sheikh Abd el Qurneh. Mr. ROBERT MOND has cleared twelve tombs already known: namely, those of Neferrenpit, Tehutiemheb, Khamhat, Userhat (a), Imhotep, Amenemhat, Roy, Userhat (b), Neferhotep, Apity, Nebuah, Menkheperra-senb; also two inscribed mummy pits of User and Minnekht.

Ramesseum. The excavation of the subsidiary buildings has been continued; large numbers of inscribed potsherds, contemporary with the temple, have been found.

QUET. A naos of Nectanebo and the lower part of a sarcophagus, of Harsiësi, have been obtained from the seabakh-digging.

Through Mr. Carter we also have received the following account by M. LEGRAIN of his work at Karnak between Sept. 28th, 1903, and July 5th, 1904, including an unprecedented find of statues and votive objects of every kind. A long article on this great discovery has been contributed to the *Vossische Zeitung* for Sept. 27th, 1904, by Prof. Schweinfurth, who states that the heads of the statues are generally in perfect preservation and that long inscriptions are numerous. The monuments range from the Old Kingdom, of which there is at least one statue, down to the end of the Ptolemaic period. Apparently M. Legrain only needs a powerful pump to enable him to recover further treasures, the trench being at present deep in water.

Salle Hypostyle :

12 colonnes écroulées en 1899 sont réédifiées jusqu'à 14 mètres de hauteur. Il ne reste à poser que l'abacus et les architraves.

Les architraves 40-49, 49-58, 58-67, qui menaçaient ont été descendues. Le poids de chaque bloc est de 26,000 kilog. (= 26 tons).

Temple :

Au nord de l'obélisque de Hatshopsitou, 3 cariatides de Thoutmosis 1er sont relevées et consolidées.

Dans le sanctuaire de granit, deux lourdes dalles de plafond en granit sont agrafées et consolidées.

Recherches au VIIe Pylône :

Classification des blocs provenant d'une porte de 20 coudées de hauteur d'Amenothès 1er.

Découverte de sept chambres funéraires d'Amenothès 1er en calcaire.

Fragments d'un monument de Thoutmosis II., Hatshopsitou, Thoutmosis III.

Découverte d'un dépôt (favissae?) de statues et autres objets antiques, dont je joins la nomenclature sommaire :—




Pierres.

457 statues et statuettes en granit, albâtre, calcaire, basalte, brèche, schiste, feldspath, racine d'émeraude, bois silicifié, ivoire, &c.


15 stèles—granit rouge, granit noir, albâtre, calcaire.

8 Osiris en schiste avec inscriptions.

7 sphinx—granit, albâtre, calcaire.

- 6 vases en albâtre.
- 5 fragments de coudée en schiste.
- 5 cynocéphales granit rose, granit noir, calcaire.
- 3 autels  en granit.
- 3 fragments de petits obélisques en schiste ou granit rose.
- 1 fragment d'équerre à 45° (?) en silex poli.
- 1 montant de porte de la XI^e Dynastie. Grès.
- 1 menat de Darius. Faïence.
- 1 vache en granit gris.
- 1 Oushebtè d'Amenothès III. Granit rose.
- 2 têtes de bélier. Albâtre et calcaire.
- Nombreux fragments de statues de grandeur naturelle en terre cuite avec couverte en rouge vif.
- Fragments de statuettès en ivoire.
- Signes  en faïence multicolore.
- Fragments de casques  en faïence avec clous dorés.
- Très nombreux morceaux de racine d'émeraude provenant d'un dallage.
- Nombreux morceaux d'un minéral verdâtre, probablement du *mafek*.
- Nombreux Osiris en schiste ou calcaire, de 10 à 30 centimètres de hauteur.
- Fragments de statuettes en pâte bleue outremer.

Métaux.

- 1 bague à cachet de la reine Nofrititi, femme d'Amenothès IV. en or.
- Nombreuses feuilles et pépites d'or.
- 5 yeux de statues colossales, les 1^{res} paupières en bronze, le blanc en ivoire (?), la pupille en obsidienne. La sclérotique mesure entre 20 et 30 centimètres (8—12 inches) de large.
- 1 statuette de Tahraqa. Bronze doré.
- 3 bas reliefs bronze, deux fondus, le troisième au repoussé.
- 1 Osiris en bronze de 1m. 30 de haut.
- 4 Osiris de 0m. 50 environ. Bronze doré.
- 7,800 Osiris de toutes dimensions. Bronze souvent doré.
- Statuettès d'Amon, de Maout, de Khonsou, de Montou, de Min, &c.
- Grandes plumes ornant la coiffure d'Osiris  (0m. 39 de haut) en bronze incrusté et doré.
- Barbes nattées d'Osiris en bronze incrusté et doré.
- Grands hieroglyphs pour incrustations en bronze.
- Feuilles de bronze ayant recouvert un coffre.

Monuments les plus remarquables découverts dans le trou de Karnak:—

Statuette archaïque de Khasakhemouï (?).

„ de Sahouri dédiée par Ousirtasen Ier.

„ Usernrâ.

„ Montouhotep V. $\left(\odot \text{ 𓂏 } \frac{\text{𓂏}}{\text{𓂏}} \right)$, Meronkhrî.

Têtes colossales d'Ousirtasen III.

Statues d'Amenemhat III.

Statuettes de Nofirhotep III. $\left(\odot \text{ 𓂏 } \frac{\text{𓂏}}{\text{𓂏}} \right)$, Mersakhemrî.

Statuette de Sebekhotep VIII. $\left(\odot \text{ 𓂏 } \frac{\text{𓂏}}{\text{𓂏}} \right)$, Merhotpourî.

XVIIIe Dynastie.—Statuettes de Ahmésnofretari, Thoutmosis I. et III., Amenothès II. et III., tête d'Amenothès IV., Hormheb en bois silicifié.

Statues et statuettes de Senmaout, Sennefer.

XIXe Dynastie.—Stèle de Seti Ier.

Colosses et statues de Ramsés II., du Prince Khâemouas.

Statues des premiers prophètes d'Amon Bakenkhonsou, Psarou et Mahouhi, des vizirs Psarou et Khaï.

XXe Dynastie.—Statues des premiers prophètes d'Amon Bakenkhonsou II., Ramsèsnakhtou, Roma, Roï.

XXIe.—Statues et statuettes de premiers prophètes d'Amon Herhor, Pinodjem et du roi Psioukhanou.

XXIIe.—Statues du Ier prophète d'Amon Sheshonq. Nombreuses statues d'une famille apparentée avec les rois Osorkon II., Horsiési et Takelot.

XXII.—XXVIe.—Statues de Shapenap et de Haroua.

XXVIe.—Statues de Montouemhat et de sa famille.

XXVIe à la fin de la période ptolémaïque—Nombreuses statues.

NAGADA (tomb of Menes) and BENI HASAN excavations of Mr. GARSTANG.

OXYRHYNCHUS excavations of Drs. GRENFELL and HUNT.

EHNASYA (Ahnâs) excavations by Professor PETRIE for the Egypt Exploration Fund (p. 12).

GUROB.—Mr. L. LOAT, F.Z.S., reports on his work as follows:—

“Last season's work on behalf of the Egyptian Research Account was carried out at Gurob, where formerly Prof. Petrie excavated, on the edge of the province of the Fayoum, close to the Bahr Yusef. The most interesting find was the discovery of a small pre-historic burying-place, situated about half a mile to the south of the ancient town of Gurob. It consisted of about fifty graves placed on a small 'kom' or eminence,

close to the cultivated land. Unfortunately it had been so plundered that only three perfect pots and fragments of other types were obtained. On the outskirts of the ancient town was discovered a small temple or shrine, built for the worship of Thothmes III., most likely erected during the XIXth Dynasty. It contained a number of interesting steles, several in excellent preservation and carefully executed; most of them bore the prenomen and nomen of the king. Situated about 500 yards to the south of the town was a fairly extensive animal cemetery. In the portion nearest the cultivated land were found the remains of oxen, simply placed in shallow pits, generally several in one grave; there were no signs of their having been mummified, except in one or two cases, in which fragments of cloth were found adhering to the skulls. Near the oxen were goats, some with very fine horns. Further on the graves were more numerous, and nearly all contained fish, chiefly *Lates niloticus*, the so-called Nile perch, of which some of the specimens measured were over 5 feet long. Three other species were found, viz., *Bayrus docmac*, *Synodontis schal*, and *Clarias lazera*, the 'armoot' of the Arabs. In nearly every case the preservative used was burnt ash made from halfa grass. Besides the fish, one cat, one dog, and a few sheep were found. The remainder of the season was occupied in opening numbers of XVIIIth and XIXth Dynasty graves, which yielded a fair number of objects, but nothing of exceptional interest."

SAQQARA.—Mr. Weigall writes regarding his work for Freiherr von Bissing:—

"The maṣṭaba of Gem-ne-ka, Vizir and Chief Justice under King Teti of the VIth Dynasty, is situated in the Necropolis of Saqqâra to the immediate east of the more famous tomb of Meri or Mereruka. It was discovered in 1893, and was opened to the public in the same year. It consists of five chambers, the walls of which are covered with scenes and inscriptions in the usual coloured relief. Some of these scenes are of extreme interest, and are executed with such care and precision of detail that they are said to be the finest known specimens of the work of the VIth Dynasty. The representation of the farms of Gem-ne-ka is especially interesting, an important feature being the fattening and feeding of tame hyaenas for eating purposes. Other scenes represent the snaring of birds by traps laid in the marshes, the netting of fish, and some aquatic scenes. On one wall Gem-ne-ka is shown seated in his chair, carried on the shoulders of a number of his servants, and accompanied by the court dwarf, several dogs, and a pet monkey.

"For some time Freiherr von Bissing, of the University of Munich, and member of the Archaeological Committee of the Egyptian Government,

has been considering the practicability of reproducing the reliefs upon Egyptian monuments by the aid of photography, in place of the more usual methods of work whereby the correct representation of the scenes is dependent on the accuracy of a draughtsman. No very serious obstacles seemed to stand in the way of this system of reproduction, and it was decided that the tomb of Gem-ne-ka should form the first subject to which the new process should be applied. Acting under the directions of Freiherr von Bissing, therefore, Mr. Arthur Weigall, some time on the staff of the Egypt Exploration Fund, took up his residence at Saqqâra in October of last year. A large camera had been constructed by Stiegemann, of Berlin, carrying plates 24×30 centimetres in size, and with this the work was undertaken. Photographs were taken of all the reliefs, about sixty plates being employed for the purpose. Besides this, a complete classification of the scenes was made, consisting of a pen-and-ink facsimile drawing of every different animal and object which occurred in them; and similarly every form of hieroglyph was drawn. For the purpose of showing the methods of building at the period every block of stone was separately measured and planned; and the usual plans, sections, and restorations were made. In order to prevent the possibility of any misinterpretation of the scenes a very minute description was made without reference to the photographs; and thus, not only is each detail reproduced as the lens of the camera has seen it, but also it is described as the human eye has observed it under several varying lights and shadows.

"The publication is to be produced in two volumes, the first of which will be on sale, it is hoped, before Christmas. For the coming year Freiherr von Bissing and Mr. Weigall will be occupied upon the publication of the important maṣṭaba of Mereruka, the largest tomb in the necropolis."

Miss M. A. MURRAY kindly contributes the following account of the work of which she was in charge for the Research Account at SAQQARA:—

"The Egyptian Research Account last winter devoted some of its resources to opening and copying a few of the tombs at Saqqara which Mariette had excavated and which are published in "Les Mastabas." Two artists, Miss Hansard and Miss Mothersole, volunteered to help; and, thanks to their artistic skill and steady work, it was possible to copy in *facsimile* ten tombs, nine at Saqqara and one taken from Saqqara and now in the Cairo Museum. Of these ten tombs seven are recorded by Mariette; three, though opened by him, are not mentioned in his book. The names of the tombs are as follows, the numbers refer to Mariette's Mastabas:—Seker-kha-bau (A. 2), Sheikh el Beled (C. 8), Ka-em-hest (unpublished), Ptah-hetep and Ptahhetep-desher (C. 6 and 7), Sekhem-ka (unpublished).

Ptahhetep (D. 62), Ateta (D. 63), User-neter (D. 1), Ptahshepses (unpublished), and Ptahshepses (E. 2). For beauty and delicacy of work the little inscription in the tomb of Ka-em-hesit is perhaps the most remarkable, but for decorative effect, for dignified simplicity, and for mastery of drawing and technique the sculpture of Ptahhetep (D. 62) is unequalled at Saqqara. It is unfortunately quite impossible to give any idea of the modelling of the faces and figures by black and white facsimiles. Even photography is not altogether satisfactory, as it exaggerates the inequalities of the stone and the shadows, giving a coarse effect. The only medium for reproducing these fine bas-reliefs so as to preserve all their beauty is water-colour or pencil drawing. The tomb of User-neter, though much inferior in artistic merit, is rich in archaeological interest. The north and south walls show completely the rites for the dead: the deceased seated before a table, the sacrifice of victims, the bearers of offerings, the piles of offerings, the list of offerings, and the ceremony of libation and of offering incense.

"The translation of the inscriptions in these tombs has been kindly undertaken by Dr. Sethe."

ABUSIR.—Dr. BORCHARDT has continued his excavations. (See below, p. 37.)

The expedition for the University of California, sent out at the expense of Mrs. Hearst, has continued its work opposite GIRGEH, and begun operations at GIZEH. Dr. REISNER reports as follows:—

"We have had a very successful year, especially in Gizeh. We have cleared to the IVth Dynasty level a large section of the cemetery west of Lepsius 23. The earliest graves—small mud brick mastabas very like those of the IIIrd Dynasty—were found in a cemetery under the sand in the wady of Lepsius 23. Other graves of a similar type were found on the plateau above, in spaces not occupied by the stone mastabas. Of the latter the earliest were laid out in a uniform plan in the time of Cheops. The unoccupied spaces were utilized in the Vth Dynasty by mastabas with independent sites and by additions to these earlier mastabas: the later used stone from the earlier, and when the last mastabas, those of the end of the Vth Dynasty, were built the older mastabas were in decay, the present surface of decay being already formed. The last mastabas were built on this surface. Then the drifting in of sand began. During the VIth and VIIth Dynasties the place was used for intrusive burials; after that it was covered with sand to almost its present depth, and was never again used as a cemetery.

"We found twenty-six statues (thirty-three figures), six beautiful stelae of the Cheops period, a number of ordinary door lintels and other inscribed

stones loose in the sand, about ten inscribed offering stones (several of the Cheops period and slightly earlier), and some smaller objects. We also found a number of inscribed false doors, two chambers with reliefs and one with paintings. The material on the development of the mastaba is very satisfactory."

Professor STEINDORFF intends to resume his excavations at Gizeh in 1905. He writes that in the beginning of 1903 he cleared a group of small mastabas dating from the IVth to the VIth Dynasty, the best example being the mastaba of Uhemka of the IVth Dynasty. In some cases the bodies were extended, in others crouched.

HELIOPOLIS. Excavations of Prof. SCHIAPARELLI.

TELL FARA'IN (Buto). Mr. Currelly commenced excavations for the Egypt Exploration Fund, but desisted, having found that all remains earlier than the Ptolemaic Age were under water.

We owe to M. CHASSINAT the following account of the work of the Institut français in Cairo during the two years 1902-4:—

"Diverses circonstances ne m'ayant pas permis de fournir en 1903 les quelques notes que je donne chaque année à l'*Archaeological Report*, je joindrai au compte-rendu de la campagne 1903-1904 le résumé des travaux exécutés par l'Institut français au cours de l'année précédente.

"Deux localités de la Haute Égypte ont été explorées pendant cette période: Touna et Assiout.*

"Les fouilles de TOUNA ont été conduites par M. A. Gombert. Elles ont porté sur trois points principaux: un cimetière greco-romain placé à l'extrémité sud de la nécropole; un groupe de tombes construites en briques crues, appartenant à la même époque, situé au nord du précédent; enfin, une petite partie de la nécropole de la XVIIIe dynastie sise à mi-route des villages de Touna et de Dérouta.

"J'avais été, à deux reprises, en 1899 et en 1903, examiner le terrain, et je comptais que les travaux de M. Gombert établiraient avec certitude ce qu'on pouvait encore espérer tirer de cette région. On sait, en effet, que tout le territoire voisin de Touna qui renferme des tombeaux a été saccagé pendant de longues années par les habitants des bourgs d'alentour, sous l'œil bienveillant des omdehs qui tiraient de ce pillage de larges bénéfices. Il en résulte que les recherches actuelles sont devenues compliquées et très aléatoires.

"La nécropole greco-romaine du sud donna, selon mes prévisions basées

* Voir mon *Rapport sur les travaux de l'Institut français d'archéologie orientale du Caire*, paru dans les *Comptes-rendus de l'Académie des Inscriptions et belles-lettres*, 1903, p. 399 et seq.

sur les fouilles antérieures, opérées par les paysans, une assez belle série de masques en plâtre. Toute la partie du désert qu'elle occupe est criblée de fosses peu profondes, creusées dans le sable, où le mort repose enveloppé le plus souvent dans une simple pièce d'étoffe ornée parfois de maigres broderies de laine de diverses couleurs, assez semblables à celles qui décorent les vêtements coptes. La facilité avec laquelle ces tombes peuvent être mises à jour et vidées en a fait la proie facile des fellahs ; aussi bien peu étaient-elles intactes.

“Le groupe de tombes en briques offre un plus haut intérêt archéologique. C'est là, évidemment, que reposaient les personnages de haute situation ou de fortune considérable. M. Gombert ouvrit plusieurs de ces sépultures. Elles se composent d'une ou de plusieurs chambres de dimensions modestes et ont dû, pour la plupart, servir à une famille entière. Le mobilier qu'elles renfermaient, du moins dans l'état où il fut trouvé, était plutôt rudimentaire ; les poteries en formaient, comme toujours, le fonds principal. Les cercueils étaient fabriqués grossièrement et décorés de peintures d'une polychromie barbare. De grands vases en forme de *zir*, encore munis de leurs couvercles scellés avec du plâtre, à demi remplis de débris de céréales et d'une poudre brunâtre d'origine végétale, étaient placés çà et là, appuyés contre les murailles ; d'autres petits récipients en terre cuite contenaient des feuilles d'or battu.

“Il semble que cette région de la nécropole fut violée méthodiquement, cela à une époque ancienne, alors que le plan en était encore connu. Les constructions les plus importantes, en tout cas, celles dont la masse était visible au loin, furent trouvées à peu près vides. D'autres, plus petites et plus pauvres, étaient intactes : le sable, poussé par le vent, les avait recouvertes et dissimulées suffisamment pour qu'elles échappassent aux investigations des premiers explorateurs.

“En remontant plus au nord, c'est à dire à proximité du village de Touna, on rencontre les cimetières créés sous le Nouvel-empire. Ils ont, comme on le sait, fourni maints objets fort beaux à tous nos musées d'Europe. C'est là que l'on trouve ces verreries renommées et des spécimens de céramique absolument uniques dans l'art industriel des anciens Egyptiens. Malheureusement, le champs à explorer est vaste. De plus, il a été retourné tant de fois par les indigènes qu'il est difficile, au premier abord, de se rendre un compte exact de la façon dont il faut attaquer la fouille pour qu'elle soit profitable. Mon attention s'était portée sur une tombe découverte récemment par les gens de Touna, qui en avaient sorti un admirable cercueil en pierre, actuellement au musée du Caire. J'avais pu constater qu'il était construit au moyen de matériaux

arrachés à d'autres tombeaux, dont quelques-uns portaient encore des vestiges de sculpture. Je donnais donc comme instruction à M. Gombert, de continuer les recherches sur ce point et de nettoyer soigneusement le terrain circonvoisin, où nous avions chance de mettre à découvert d'autres tombes semblables peut-être intactes. La présence, en ce lieu, de plusieurs fragments de bas-reliefs portant le cartouche de Khouniatonou me faisait espérer, en outre, que nous pourrions mettre la main sur la partie de la nécropole où étaient enterrés les sujets de ce pharaon. Un accident pénible vint arrêter les fouilles au moment où elles promettaient d'heureux résultats. Le 6 avril, vers 11 heures du matin, M. Gombert, alors que ses hommes travaillaient au pied de la stèle limite dite de Touna, voulant se délasser de la surveillance de son chantier, était allé chasser dans la montagne, à quelques centaines de mètres de là, ainsi qu'il appert de la déclaration qu'il fit aux autorités locales et de l'enquête faite sur les lieux par mon ordre. Par suite d'un faux mouvement, son pied glissa sur la roche, et il tomba d'une hauteur de quinze mètres environ. Dans sa chute, il se broya les deux genoux. Informé par télégramme de l'accident qui venait de se produire, j'allai chercher immédiatement le blessé et le ramenai au Caire avec l'aide de M. Lacau. Conduit à l'hôpital français, où il reçut les soins dévoués du docteur Brossard, il succomba le 12 du même mois, des suites de ses blessures.

“Bien que ses recherches fussent à peine commencées sur ce point, elles lui avaient déjà donné plusieurs monuments intéressants. Je citerai, parmi ceux-ci, un fronton de stèle, sur lequel Aménôthès IV. est représenté au milieu de sa famille, de travail très soigné et de conservation excellente; une jolie boîte à parfum, décorée de scènes gravées en creux; une vache Hathor fragmentée, d'une parfaite exécution; une statuette en pierre calcaire de bon style, et un assez grand nombre de débris de bas-reliefs provenant de tombes, qui avaient été réemployés comme moëllons.

“Plusieurs sarcophages ptolémaïques, dont deux fort curieux comme type, avaient été fournis par des sondages effectués en dehors des chantiers établis.

“Les fouilles d'ASSIOUT furent très fructueuses. J'en avais confié la direction à M. Palanque, n'ayant pu m'en occuper personnellement que pendant une dizaine de jours. Quarante tombes environ ont été ouvertes. Les plus importantes, au nombre de dix-neuf, placées sur une même rangée, sont situées immédiatement au-dessous de l'hypogée de Khiti, fils de Tefabi. Cinq d'entre-elles, seulement, avaient été

violées. Les noms de leurs propriétaires, Khiti, Khiti-aqer, Tefabi, Hapizefa, permettent de les attribuer toutes à la XI^e dynastie. La plus belle, qui appartenait à un certain Nakhiti, "administrateur de la marine," contenait un mobilier funéraire des plus complets. Le maître du lieu y était représenté par une statue en bois de 1m. 72 cent. de haut. Son cercueil est l'un des plus beaux connus. De nombreuses statuettes, représentant le mort, sa femme et des porteuses d'offrandes, des barques, &c., remplissaient la chambre funéraire, placées autour et sur le couvercle du sarcophage.

"Les autres tombes déblayées se trouvent dans la partie basse de la montagne. Elles n'ont donné que peu de chose, et paraissent avoir appartenu à des gens de condition moyenne.

"Avant de se rendre à Assiout, M. Palanque avait séjourné plusieurs semaines à BAOUÏT, où il mit à découvert un certain nombre de chapelles décorées de peintures. Mais les crédits de l'Institut ne me permettant pas d'entreprendre cette année-là des travaux importants en cet endroit, j'abandonnai le terrain à M. Clédat, afin qu'il y continuât les fouilles commencées en 1901-1902.

"La campagne 1903-1904 a été consacrée en partie à l'étude de la nécropole d'EL-QATTA, située dans le Delta, à quatre ou cinq heures de cheval, environ, d'Abou-Roash. Cette nécropole, encore vierge, sauf sur un point fouillé hâtivement par les indigènes, présente cette particularité qu'elle est fort distante de lieux habités et de sites antiques identifiés. Elle est établie sur un plateau peu élevé au-dessus du niveau de la plaine, qui fait partie d'un des derniers ressauts de la chaîne libyque et domine une région marécageuse très étendue, dont le voisinage a eu pour résultat déplorable de répandre une humidité néfaste aux tombes et à leur contenu.

"Nos recherches ont permis d'établir que ce cimetière date de la XII^e dynastie. Il dépendait d'un centre populeux et très considérable, si l'on en juge par le nombre et les dimensions des tombeaux qu'il renferme. L'un d'eux mesure plus de 50 mètres de long, et sa chambre sépulcrale est décorée de plusieurs centaines de lignes de textes divers empruntés au *Livre des Pyramides*.

"Trois stèles complètes ou fragmentées, seulement, ont été trouvées au cours des déblaiements. Elles portent des noms caractéristiques de la XII^e dynastie : Sebekhotpou, Sokhithotpou, Apiânkh. Malheureusement elles ne fournissent pas de noms de localités connues. Il est question, sur une petite stèle, de la ville de Hounit (?), dans un proscynème adressé à "Sebek, seigneur de Hounit." C'est le seul renseignement géographique

qui nous ait été donné par la fouille. Il faudra donc attendre les résultats d'une seconde campagne avant de décider à quelle ville se rattachait la nécropole d'El-Qatta. Nous savons toutefois, ce qui n'est pas sans intérêt, que Sokhit et Sebek figuraient parmi les dieux de cette région.

“Une douzaine de sépultures ont été ouvertes. Trois d'entre-elles sont très grandes; l'une appartenait à un *hi* nommé Neha, var. Nehai, les autres sont anonymes.

“Le plan de ces tombes varie sensiblement dans les détails; mais il peut être ramené à un type unique, qui présente les caractéristiques suivantes. On creusait, dans le diluvium qui forme le plateau, une fosse plus ou moins étendue que l'on recoupait en deux parties inégales par un mur en briques crues percé d'une porte cintrée au sommet. La plus petite de ces deux parties, orientée vers le nord, servait de puits; l'autre était occupée par une chambre voûtée, construite en briques également, dont les parois étaient parfois recouvertes d'un enduit de chaux: c'est là qu'était placé le cercueil, auprès duquel était posé un vase en terre et, dans certains cas, une stèle. Dans les tombes plus vastes, un plan incliné conduisait à la porte du réduit funéraire, et le couloir qu'il formait en s'enfonçant dans le sol était partagé en plusieurs tronçons par des murettes en briques qui remplissaient l'office des hersees qui bloquent le couloir des pyramides de la VI^e Dynastie.

“Dans deux cas seulement, la chambre destinée à recevoir le mort était construite en blocs de calcaire soigneusement appareillés et avait, comme dépendance, au sud, un petit caveau pour loger les canopes. Le plafond en était formé de dalles plates admirablement jointoyées.

“J'ai été secondé dans mes travaux à El-Qatta par M.M. H. Gauthier et H. Pieron; ce dernier a été chargé spécialement de relever les plans et d'étudier le mode de construction des tombes. M. Deiber nous a assisté pendant toute la durée des fouilles.

“M. Barry, membre de notre Institut, a collaboré aux recherches que M. Lefebvre, membre de l'Ecole française d'Athènes a faites dans le kôm de TEHNEH, et qui ont amené la découverte d'un temple d'époque greco-romaine et d'inscriptions grecques très importantes qui seront publiées dans le *Bulletin de correspondance hellénique*.

“Outre son *Bulletin*, l'Institut a publié plusieurs volumes des *Mémoires*:

“LACAU, *Fragments d'apocryphes coptes*;

“CLÉDAT, *Le monastère et la nécropole de Baouît* (1er fasc.);

“deux autres volumes seront mis en vente dans quelques semaines:

“BOURIANT, LEGRAIN, et JÉQUIER, *Monuments pour servir à l'étude du culte d'Atonou en Egypte*;

“DEIBER, *Clément d'Alexandrie et l'Egypte*.”

b. Memoirs and Reports.

SILSILEH. LEGRAIN describes a prehistoric necropolis, publishing the figures on a painted vase. *Ann.* iv. 218.

THEBES, West bank. CARTER reports on the work of M. TYTUS, Prof. SCHIAPARELLI's discovery of the tombs of Prince Khaemuas and Amenherkhepshef of the age of Rameses III. at the Tombs of the Queens, Mr. MOND's clearance of the tombs of the wazîr Sennefer, Senamon and Menna; the excavations of Mr. DAVIS in the Bibân el Molûk, and the discovery of the tomb of an official of Amenhotep III. in the Assassîf. *Ann.* iv. 175.

Mr. DAVIS' discovery and excavation of the tomb of Thothmes IV. in the Bibân el Molûk at Thebes affords the material of a splendid monograph in the series of the Gizeh Catalogues, entitled *The Tomb of Thoutmosis IV.* Mr. CARTER, who was in charge of the excavation, relates the discovery. M. MASPERO contributes an interesting essay on the life and monuments of the king, proving that he was the father, not a brother, of Amenhotep III. Mr. NEWBERRY describes the tomb, only a small part of which was decorated, and the sarcophagus. Prof. ELLIOT SMITH describes the mummy of the king, and assigns to him the age of twenty-five years. Finally Messrs. CARTER and NEWBERRY catalogue the great collection of antiquities found in the tomb, amounting to about 350 pieces, including the leather body of a chariot embossed with war scenes. The volume is excellently illustrated with drawings and photographs. MASPERO gave a short account of the discovery in *Rev. Arch.*, iv. ser., i. 413.

DARESSY gives a brief report of the first discovery of the palace of Amenhotep III. at Medinet Habu in 1888, with photographs of three of the figures from the painted floors, *Ann.* iv. 165. BISSING reviews TYTUS' *Preliminary Report on the re-excavation of the palace of Amenhotep III.* in *Sphinx* vii. 229.

HALL describes the excavation of the Temple of Mentuhotep III. at Deir el Bahari. *Man*, 1904, No. 43 (see above p. 1).

East bank. See M. LEGRAIN's report, p. 25.

ABYDOS. Mr. GARSTANG has published a memoir on his excavations of 1901-2 at Reqaqneh in a cemetery of the IIIrd Dynasty, and takes the opportunity of reviewing other recently discovered remains belonging to the same period. He concludes that the development of the civilization was continuous from the prehistoric or predynastic period onwards, without

any marked change to indicate the advent of a distinct "Dynastic" race. Garstang especially directs attention to the development of the stairway tomb. His discovery of brick arches in the graves is remarkable. The memoir, entitled *Tombs of the IIIrd Egyptian Dynasty at Reqagnah and Bêt Khallaf*, is profusely illustrated with excellent photographs, plans, and drawings to illustrate the architectural features of the mastabas and tombs, and the objects found (reviewed by RANDALL-MACIVER in *Man*, 1904, No. 37).

WEILL reviews AMÉLINEAU's *Nouvelles fouilles d'Abydos*, 1896-7 (in 4to). *Rev. Arch.*, iv. ser., i. 297, cf. *ib.* ii. ser. 354.

BENI HASAN. GARSTANG's excavations, *Man*, 1904, No. 67.

TEHNEH. AHMED BEY KAMAL describes the ruins of Tehneh with some inscriptions and objects found by excavation. *Ann.* iv. 232.

EHNASYA. PETRIE's excavations, *Man*, 1904, No. 77 (see above p. 12).

DAHSHÛR. M. DE MORGAN has published a memoir on the brilliant discoveries in his excavations of 1894-5. They comprise mastabas of officials connected with the court and the posthumous worship of Snefru; the Pyramid of Amenemhat II. with the tombs of the ladies Ata and Chnemt, containing a profusion of exquisite jewellery; also various mastabas of that reign: the pyramid of Usertesen III. and a pyramid of Amenemhat III. M. de Morgan disputes the identification of the pyramid of Hawâra with the sepulchre of Amenemhat III. The volume is less lavishly illustrated than the author's memoir on his previous finds at Dahshûr, but though coloured plates are conspicuously absent, the photographs give a good idea of the beauty and importance of the jewellery. *Fouilles à Dahchour*, 1894-1895.

ABUSIR. Borchardt's report on last season's excavations for the German Orient-Gesellschaft at the pyramid of Ne-user-ra (in no. 24 of the *Mittheilungen der D. Or.-Ges.*) gives the results of a very instructive campaign. Beside lesser finds, the main results are the discovery of a tower at each end of the east wall of the enclosure. They resemble pylon-towers; and as the entrance is between them in the same wall, it is suggested that the pylon gateway may have originated in the drawing together of such towers from the corners to the central gateway. Within the pyramid the burial chamber was reached, but it is in such a ruinous condition, owing to the extraction of roof-blocks in late times, that Borchardt did not venture to clear it. A small pyramid of a queen was found at the S.E. corner of the main pyramid. An accurate measurement of half of the east side of the king's pyramid was obtained from the marks of the original setting out, giving 150 cubits for the whole side. The measurement gives

the most precise datum yet found for the cubit. But perhaps the most interesting discovery of all relates to the approach to the pyramid from the valley. The great causeway is found to have been topped by a narrow covered passage lined with fine limestone and exquisitely sculptured. At the lower end was a considerable building with columned halls decorated with relief sculpture and statuary. This building, in which the offerings were received before being conveyed to the pyramid, is raised upon a base which served as a quay during high Nile. WIEDEMANN summarizes the results of Borchardt's excavations in previous years at ABUSIR (*Umschau*, June 20th and 27th, 1903).

KÔM EL HISN. DARESSY describes the present condition of Kôm el Hisn, near Naucratis, publishing some new inscriptions from the site. *Ann.* iv. 281.

OASIS OF SIWA. Steindorff describes his journey in 1899-1900 to the Oasis in *Petermanns Geogr. Mitteilungen*, 1904, Heft. viii. with a good map (cf. *Arch. Report*, 1900-1, p. 26). Two publications are promised, the archaeological results in the *Abhandlungen* of the *Sächsische Gesells. d. Wissenschaften*, and a full illustrated description of the journey in a separate work.

SINAI. In *Rev. Arch.*, iv. ser., ii. 1, WEILL printed an interesting account of his fruitful researches among published and unpublished copies of Egyptian inscriptions in the peninsula of Sinai, among the results being the identification of an inscription of King Semerkhet (cf. *Comptes Rendus*, 1903, 160). Now he has issued the first part of a *Recueil des inscriptions Égyptiennes du Sinai*, dealing with the geography and history of the peninsula, its mines, etc., an account of previous work done and a bibliography. M. Weill's researches seem to have been carried out with thoroughness; it only appears strange that he has not actually visited the sites whose records he has sought out with such care. He has used the collections or publications of Lepsius, Macdonald, Holland, and other travellers and those of the Survey of the Palestine Exploration Fund, the best source of information being a large series of squeezes which were left by Dr. Birch forgotten in a drawer in the British Museum and only now have been re-discovered by Dr. Budge as a result of M. Weill's persistent quest. M. Weill considers that during the Old and Middle Kingdoms access to the mining region was obtained by ship, and that too from Middle and Upper Egypt, not from the Delta, the Wady Tumilat canal presumably not having been opened. The mines commence close to the coast, the sandstone which contains copper, turquoises, etc. occupying a small and compact area of about 15 × 25 kilometres.

PUBLICATIONS OF TEXTS.

Hieroglyphic.

(a) *From Sites in Egypt* :—

SILSILEH. LEGRAIN has succeeded in identifying the names of Senmut and of "the royal daughter" Hatshepsut in the carefully defaced inscription of a tomb. The title of Hatshepsut implies that the monument was executed before her marriage with Thothmes II. Senmut is a well-known official of Queen Hatshepsut, and his principal tomb is at Thebes. The inscriptions of the new tomb are reproduced in full. *Ann.* iv. 193.

LEGRAIN publishes six monuments of the thirty-fifth year of Amenhotep III. at Silsileh, all due to an official named Amenhotep, apparently not the well-known son of Hapu, but a wazir and architect of the same name. *Ann.* iv. 197.

Early royal names in the valley of Shatt er-rigâl. LEGRAIN, *Ann.* iv. 220.

THEBES. *Karnak.* Revised text of stela recording victories of Amenhotep II., with new fragments showing that it was completed by Thothmes IV., the editor pointing out that the blunders in this and many other inscriptions of the XVIIIth Dynasty are due to the unintelligent restorer employed by Sety I. after the mutilations by the heretic Akhenaten. LEGRAIN, *Ann.* iv. 126.

PIEHL reviews the publication of NAVILLE and LEGRAIN, *L'aile nord du pylône d'Amenophis III. à Karnak.* *Sphinx* vii. 238.

Small temple to Osiris built in the reign of Taharqa and Shepenupt, but with some stelae and other remains of XVIIIth and XXIInd Dynasties. LEGRAIN, *Ann.* iv. 181. MASPERO adds a note on a donation of land of the time of Takellothis recorded on one of the stelae.

Two fragments of curiously arranged inscriptions found in the rubbish, *id. ib.* 136, and fragment of a small obelisk, *id. ib.* 226.

West bank. Tomb of a nomarch of the VIth Dynasty near the Assasîf, being the earliest known at Thebes; with photographs. NEWBERRY, *Ann.* iv. 97.

Stela of the third year of Taharqa from Medînet Habu, with note by MASPERO. CARTER, *Ann.* iv. 178.

Find of Canopic vases connected with royal family at the end of the XVIIIth Dynasty. LEGRAIN, *Ann.* iv. 138.

The difficult text of the Installation of a Vizier, published by Mr. NEWBERRY from the tomb of Rekhmara, is edited, with philological commentary by A. H. GARDINER, with the parallel texts furnished by

Mr. Newberry from two other tombs, unfortunately all fragmentary. *Rec. de Trav.* xxvi. 1.

QENEH desert. Graffito from Wady Gadammeh, 30 miles N.E. of Qeneh. S. A. COOK, *P. S. B. A.* xxvi. 72.

QAU: late coffin. DARESSY, *Ann.* iv. 120.

EL AMARNA. The tomb of Meryra, the finest of the rock-cut tombs in the northern group. DAVIES, *El Amarna*, part i. (*Arch. Survey*).

EL HIBEH: late coffin found by GRENFELL. DARESSY, *Ann.* iv. 116.

SINAI. The earliest sculptures, especially those of Semerkhat and Ntrikhet (Zeser). WEILL, *Rev. Arch.*, iv. ser., ii. 230.

CAIRO. Inscriptions of Usertesen I., Horemheb, Rameses III., Rameses IV., fragments of the sarcophagus of Nectanebo II., mostly brought from Heliopolis. DARESSY, *Ann.* iv. 101.

GIZEH. New edition of the stela of the Sphinx, relating how Thothmes IV., as prince, was warned by the god in a dream to clear it of sand, and was promised the kingdom. ERMAN, *Berlin Akad. Sitzungsab.* 1904, 428. The editor argues that the story is fabulous, and that the stela was set up after the time of Rameses II., but not later than the XXVIth Dynasty. In a supplementary communication, *ib.* p. 1063, ERMAN adds the inscriptions on a trough in the Louvre recording a visit of Amenmes, son of Thothmes I., to the Sphinx: from the orthography he concludes that it was engraved about the time of Rameses III. With regard to the stela, however, SPIEGELBERG, in *O. L. Z.* vii. 288, combats Erman's conclusion on various grounds, more especially pointing out that the stela shows clear signs of mutilations due to the Akhenaten heresy. He therefore upholds its date in the XVIIIth Dynasty, and explains most of the peculiarities of orthography as due to restoration under Sety I., whose engravers often made mistakes in restoring the older inscriptions (*cf.* above, p. 39). As to the trough he questions the reading of a crucial group. *O. L. Z.* vii. 343.

(b) *From Museums:—*

CAIRO. The first two fascicules of an elaborate and careful catalogue of the early coffins (*Sarcophages antérieurs au Nouvel Empire*), prepared by M. LACAU, have been issued by the authorities of the Museum. No less than eighty-six coffins, many of them inscribed with long religious texts in hieroglyphic and hieratic, are described, and more are to come. Most of them have been discovered since 1890. Their value for the history of Egyptian religion was referred to in the last *Report*. The information in M. Lacau's catalogue is very full and precise on most points, dealing with

the construction as well as the decoration. Several interesting points, however, he has confessedly left to be dealt with elsewhere, namely, the identification of the woods employed in the construction, the palaeography, and the full publication of the religious texts. The last, however, are systematically catalogued and are collated with previous publications, the errors being noted. Unfortunately very few of the coffins can be definitely dated by the circumstances of the finds. Plates are issued up to No. 57, and are intended for the second volume; twenty-nine are photographic, 30-54 give the full series of forms of the figured furniture and offerings in hand copy, 55-57 reproduce very curious mythological designs from coffins found at El Bersheh, resembling those of the *Zweiwegebuch*. (See the last *Report*, p. 22.)

Supplementing this work, M. LACAU publishes four full texts from the coffins, giving the different existing copies on parallel lines, as yet without translation or commentary. It is to be hoped that this is the commencement of what cannot fail to be a most important work if carried out, namely, a digest of the Middle Kingdom texts, which would throw much light on the religious ideas of ancient Egyptians and the composition of the *Book of the Dead*. *Rec. de Trav.* xxvi. 59.

KASAN. Catalogue of the Egyptian collection belonging to the University (in Russian), with photographs. TURAEFF, in *Zapiski* of the Imperial Russian Arch. Inst., Tome xv.

BOLOGNA. Catalogue of the important collection in the Museo Civico. (*Catalogo di Antichità Egizie*, by KMINEK SZEDLO). Unfortunately no plates are given, but the inscriptions are printed in hieroglyphic.

TRIENT. Stela of the Middle Kingdom, with formulae of unusual type, some borrowed from the Pyramid Texts. BISSING, *A. Z.* xl. 118.

MUNICH. The collection of stelae, carefully published with commentary and indices, by DYROFF and PÖRTNER, forming the second volume of SPIEGELBERG'S *Grabsteine und Denksteine aus süddeutschen Sammlungen*.

TOULOUSE. Catalogue of the Egyptian collection. PALANQUE, *Rec. de Trav.* xxv. 121.

PARIS. Fragment of Middle Kingdom stele in the possession of T. REINACH. RICCI, *Sphinx*, vii. 184.

AMERICA. Some small antiquities from various collections. MAX MÜLLER, *Rec. de Trav.* xxvi. 32.

(c) *General* :—

Texts and scenes of the Battle of Kadesh. Professor BREASTED re-edits these in a very interesting and thorough study of the battle between

Rameses II. and the Hittites with their allies, in which the latter nearly succeeded in trapping the Egyptian king and his whole army by crafty manœuvres. The battle of Kadesh is the earliest in history of which the manœuvres can be in any degree understood. Breasted throws new light on the Hittite strategy in this very indecisive conflict, in which Rameses gained much glory by his exploits in extricating himself from a position of great danger. The latest writers on the battle had been widely misled in their descriptions, partly through some copies of the texts omitting important passages. (*Chicago Decennial publications, first series*, v. 81, reviewed by WIEDEMANN, *O. L. Z.* 1904, 12.)

The series of STEINDORFF'S *Urkunden des Aegyptischen Altertums* has been continued, two fascicules having appeared of the second volume, which is devoted to the inscriptions of the Graeco-Roman period. They contain the historical and biographical inscriptions dating from Alexander the Great to Ptolemy Euergetes, and like the previous part are prepared by the indefatigable Sethe, who here shows his acquaintance with texts of the late period. The collection will be of great service to students of that epoch who would otherwise have to hunt for their materials over a very wide area. *Inter alia*, we have the thankoffering of a man escaped from a great defeat of the Asiatics by the Greeks, apparently the battle of Issus; a number of inscriptions recording the building of temples; the stela of Buto, in which Soter styles himself satrap, though after the death of Aegus; the stela of Philadelphus and Arsinoe from Mendes; the stela of Pithom (with many variations from M. Naville's new edition of this exceedingly corrupt inscription); and a collation of the two hieroglyphic and Greek texts of the decree of Canopus.

The two earlier parts of this work, containing the inscriptions of the Old Kingdom as well as the *Aegyptische Inschriften aus den Königlichen Museen zu Berlin*, are reviewed by MAX MÜLLER, *O. L. Z.* vii. 319, 324.

SPIEGELBERG has published the stela of King Tefnekht from Athens and other late stelae with like curses on violators at Oxford, Cairo, and Strassburg. *Rec. de Trav.* xxv. 190.

PIEHL'S extensive work, *Inscriptions Hieroglyphiques recueillies en Europe et en Égypte*, completed last year, is reviewed by MAX MÜLLER, *O. L. Z.* 1904, 277.

Hieratic.

A hieratic papyrus at Florence, "the second book of breathings," is published with photograph by PELLEGRINI, *Bessarione, ser. II* vol. v. 31, vi. 49, 147.

Demotic.

Prof. KRALL has issued the second livraison of his *Demotische Lesestücke* containing very fine photographs and hand copies of the demotic texts of the decree of Canopus (stelae of Tanis and Kom el Hisn) and a hand copy of the historical tale of the time of King Petubastis, of which only one page had been given in the previous parts. Students will be most grateful for these indispensable documents, which had hitherto been very imperfectly accessible to them.

SPIEGELBERG publishes a bilingual mummy ticket, the Greek translating a demotic funerary formula. *Rec. de Trav.* xxvi. 57.

HISTORY.

Three short and readable sketches of Egyptian History have appeared. The first, from the pen of Baron von BISSING, reviews the whole extent of it down to the Arab conquest in 150 pages, followed by references to authorities and index (*Geschichte Aegyptens im Umriss*). The second, by Mr. NEWBERRY and Mr. GARSTANG, is entitled *A Short History of Ancient Egypt*, reaching to Alexander the Great. Mr. Newberry has been face to face with the original monuments for many years in Europe and in Egypt, and his MS. collections, scraps of which are allowed to see the light from time to time, are of great value. It is to be hoped that the authors will supplement their sketch by arguments and references in support of some of their contentions, which it is difficult at present to estimate. In the third place, Lady AMHERST OF HACKNEY has written *A sketch of Egyptian History from the earliest times to the present day*, with good illustrations.

M. NAVILLE has contributed a third article on the earliest Egyptian monuments, replying to Petrie and Sethe and continuing the discussion, the result being a novel arrangement of the early kings. *Rec. de Trav.* xxv. 199.

Review of SETHE'S *Beitrage zur älteste geschichte Aegyptens*, BISSING, *Philol. Wochenschrift* 1903, 1455.

Discussion of the early kings' names found at Abydos, with a summary of the views as to their position held by different writers. LEGGE *P. S. B. A.* xxvi. 125.

Professor SAYCE confirms his reading of the name Sharu, Soris, in the graffito at El Kab (see last *Report*, p. 25). *P. S. B. A.* xxvi. 93.

LEGRAIN describes objects purchased at Luxor: viz. cylinder seal of Menkaura with his Horus-name, objects belonging to Neferu-Ptah, daughter of Amenemhat III., and ushabti of Nefertari, the queen of

Rameses II., *Ann.* iv. 133 ; also monuments of Sebekdudu, son of Sankhka, *id. ib.* 223.

GARDINER points out that Mentuhotep, not Antef, was the nomen of king Sankhara. *P. S. B. A.* xxvi. 75.

NEWBERRY, Ptahnefru, daughter of Amenemhat III., *P. S. B. A.* xxv. 359, the family of Sebekhotep III., *ib.* 358, the wazîr Ymeru, son of the wazîr Ankhu, *ib.* 360.

SPIEGELBERG discusses the names of Hyksos kings, some being apparently Egyptian, others Semitic. *O. L. Z.* 1904, 130.

NEWBERRY, a prince Amenhotep of the XVIIIth Dynasty, a queen Nebtnehat, *P. S. B. A.* xxv. 358, Sat-Aah, queen of Thothmes III., *ib.* 357, T-aa and Amenemapt, daughters of Thothmes IV., *ib.* 359, and various antiquities with historical names, *ib.* 361.

NAVILLE writes on the date of the coronation of Hatshepsut, and points out a new text naming Thothmes II. (not Thothmes I. as in Sethe's theory) as father of Thothmes III. *Sphinx* vii. 95. An examination of the original of two passages in the texts at Deir el Bahari for which BREASTED and SETHE had proposed corrections, confirms his published copy, *ib.* viii. 61.

LEGRAIN on the architect Maya of Horemheb, his monuments and the speos of Horemheb at Silsileh from which his name and figure appear to have been erased, *Ann.* iv. 213 : attributes the fine ushabti of Ptahmes to the time of Amenhotep III., *Rec. de Trav.* xxvi. 81.

SPIEGELBERG on the name of the mother of Amenophis, son of Hapu, *Rec. de Trav.* xxvi. 44.

LIEBLEIN on the reading of the name of Akhenaten, *Verhandl. Orient. Congr.* 1902, 324.

CHRONOLOGY.

Dr. ED. MEYER has read a memoir before the Berlin Academy, to be printed in the *Abhandlungen*, on Ancient Egyptian chronology. *Sitzungsb.* 1904, 987. From the record of the Nile height at Karnak in the third year of Shabataka he finds a confirmation of the usual system of referring Egyptian dates to the year of 365 days. *A. Z.* xl. 124.

MAHLER suggests a chronological datum in a passage from the Pyramid Texts, *O. L. Z.* 1904, 3, but see SPIEGELBERG, *ib.* 45.

BORCHARDT suggests that a census-cycle of fourteen years existed in the Middle Kingdom as in Roman times, *Verh. Orient. Congr.* 1902, 329.

PETRIE, notes on Dyn. XIX.-XX. *P. S. B. A.* xxvi. 36.

SPIEGELBERG identifies the usurper of the sarcophagus of Queen

Ankhnesneferabra as a nomarch of Hermonthis named Pamont, evidently related to the person for whom the Rhind bilingual papyri at Edinburgh were written, *Rec. de Trav.* xxvi. 50.

GEOGRAPHY.

GOLÉNISCHEFF briefly describes a papyrus of seven pages in his collection, dating probably from the XXIst Dynasty and containing the commencement of an encyclopaedic manual. The portion preserved comprises the title, lists of cosmographical or geographical expressions, list of titles, list of trades, thus agreeing with the Papyrus Hood in the British Museum: and further, names of foreign peoples, list of Egyptian cities, of buildings and of kinds of land, names of cereals, cooked foods and drinks, and of the parts of the body. Out of the geographical lists Prof. Golénischeff selects two series which bear upon the Libyan campaigns of Merneptah and Rameses III. One of them names the Oasis of Arisheps as being near Heracleopolis Magna in Middle Egypt: this must be the same as Per-Arisheps, where Merneptah smote the Libyans. Moreover Rebana in the same context reminds Golénischeff of Qarbana, the southern limit of the Libyans expelled by Rameses III., the northern limit being Memphis. It has hitherto been thought that these localities lay on the west of Lower Egypt and of the Delta, but it now seems that the Libyans were wont to attack the Nile valley in the neighbourhood of Lake Moeris, thus cutting it in two. A third locality named in the inscription of Rameses III. lay in the middle Delta according to the new list. *A. Z.* xl. 101.

HOGARTH's paper describing his important exploration of the sites in the northern Delta (summarized in the last *Report*, p. 15) will be found in the *Journ. Hell. Studies*, xxiv. 1, with a valuable map.

The survey office of the Ministry of Public Works has published a memoir on *The Topography and Geology of the Eastern Desert of Egypt, central portion*, by T. BARRON and W. F. HUME. The portion surveyed extends from Gebel Zeit to Qusêr on the coast; notes of places where inscriptions, ruins, quarries, and mines exist may be found by the aid of the Index.

LEGRAIN writes on the connection of ancient cemeteries with the caravan routes, *Ann.* iv. 221; and fixes the extent of the *Nut-rest* or "southern city" at closely the same as the present *markâz* of Luxor, namely about twelve miles each way from Thebes to Rizqât on the south and Qamûleh on the north. *Rec. de Trav.* xxvi. 84.

FOREIGN RELATIONS.

MACALISTER publishes scarabs, etc., from Gezer, *P. E. F. Q. S.* 1903, 310; 1904, 20, 336; others with names of the "Hyksos" Khyan and of Amenhotep III. and Ti, *ib.* 224. He considers that the general evidence points to Egyptian connections with Gezer having commenced about the age of Usertsen I., *ib.* 121.

MAX MÜLLER discusses the campaign of Usertes III. in Palestine, perhaps reaching Shechem, *O. L. Z.* 1903, 448. He argues from the stela of Tell esh Shihâb and the stone of Job that the Egyptian kings of the XVIIIth and XIXth Dynasties held Palestine east of the Jordan as part of their empire, *P. E. F. Q. S.* 1904, 78. On the Egyptian and Semitic name of the acacia, *O. L. Z.* 1903, 446.

In a small illustrated pamphlet, *Der Aufenthalt Israels in Aegypten*, SPIEGELBERG discusses the Sojourn and Exodus, especially in the light of the Israel stela, showing how the main outlines may be fitted into the framework of Egyptian history; he distinguishes a smaller "Jacob" settling in Goshen from a larger "Israel" remaining in Palestine, the Exodus taking place during the troubles which threatened Egypt in the reign of Merneptah. As to *Abrek* (last *Report*, p. 29) see NESTLE in *O. L. Z.* 1903, 381.

WINCKLER's *Abraham als Babylonier, Joseph als Aegypter* (equating Joseph with the governor Yankhamu of Syria, supporting the monotheism of Akhenaten), reviewed by VOGELSTEIN, *O. L. Z.* 1904, 65.

MEISSNER notes three names of Egyptian scribes on a cuneiform tablet of Assurbanipal. *A. Z.* xl. 145.

CLERMONT GANNEAU publishes a monument found at Gebail (Byblos) with the cartouche of Sheshanq I. and a later Phoenician inscription. He conjectures that the monument was brought from Egypt and set up and inscribed for the Phoenician. *Comptes Rendus* 1903, 91, 378.

PERDRIZET notes that Jupiter Heliopolitanus, of Baalbek (first identified by CLERMONT GANNEAU, *Comptes Rendus*, 1903, 90), has features derived from Egypt. *Rev. Arch.* 4th ser. ii. 399.

Prof. HALBHERR has found a seal of Queen Ti in a tomb at Hagia Triada near Phaestos, in Crete. *Comptes Rendus*, 1903, 254. Weill discusses the sculptured vase fragment found by the same explorer at Phaestus, with representations of a people resembling the captive people of the sea taken by Rameses III. *Rev. Arch.* iv. ser. iii. 52.

MAX MÜLLER publishes a new representation of a "Mycenaean" embassy and of Phoenician ships, from the tomb of Seny at Thebes.

with very full commentary. *Mittheil. d. Vorderasiat. Gesellsch.* 1904, 113.

SIX writes on the dates of Mykenaeen art. *Rev. Arch.* iv. ser. i. 149.

SAYCE on the name of Caphtor at Ombos, *Man* 1903, No. 77, and HALL on Caphtor and Casluhim (?), *ib.* No. 92.

LEFÉBURE writing on the Egypto-Berber origin of the myth of Aristaeus, who was taught by Proteus in Egypt how to produce bees from the body of a dead animal, would trace it to certain rites and representations connected with Min at Coptos. *Les Abeilles d'Aristée*, reprinted from ?

PETRIE on the Libyan invasion under Merenptah and the Libyan alliance against Rameses III. *P. S. B. A.* xxvi. 36, 40.

WEILL discusses the linear Aegean script. *Rev. Arch.* iv. ser. i. 213.

MAX MÜLLER has written an excellent account of Ethiopia in the popular series *Der Alte Orient*. The ancient Ethiopia is geographically equivalent to Nubia, and the population then, as now, consisted of Nubians in the Nile valley and Ababdeh in the desert. It was a gold-mining centre, and the Pharaohs drew supplies of fighting men from the barbarous tribes; in the New Kingdom they found it worth while to establish stations and build temples at many points. About 1000 B.C. a family of Egyptian origin, and descended probably from the priest kings of Thebes, set up a monarchy under the auspices of the Egyptian god, Ammon of Thebes and Napata. For a time, while Egypt was ruled by petty kings, the Ethiopians attained considerable power, giving a dynasty of four rulers to Egypt and exhibiting at home a certain degree of culture. But the country quickly relapsed into barbarism, and has probably contributed nothing to civilization. The extraordinary stories of the blameless and long-lived Ethiopians found in Homer, Herodotus and some later writers are dealt with by Max Müller and ingeniously explained, as well as the transfer of the name Ethiopia to Abyssinia, etc. The curious Ethiopian writing which originated not later than the beginning of the Ptolemaic period consisted of about thirty signs, and has not yet been deciphered.

MAX MÜLLER would equate Pliny's Autei and Ptolemy's Adaei with the Egyptian Antiu = Troglodytes, *W. Z. K. M.* 1903, 271.

MAX MÜLLER criticizes SCHACK SCHACKENBURG's *Studien Heft 5*, more especially the comparison of Egyptian with Nubian. *O. L. Z.* 1903, 456.

The same scholar criticizes CARL PETER's suggestions of Egyptian influence in the gold-mining districts of East Africa, pointing out that the finds of coins point to India as the one country concerning itself with these mines from B.C. 180 to A.D. 215. *O. L. Z.* 1903, 397.

S. A. COOK discusses the personal names occurring on Hebrew seals, some being from Egypt, *P. S. B. A.* xxvi. 109, 164; republishes the Aramaic Stela Saltiana from Egypt bearing the name of a king *Shmiti* (?), *ib.* 32, and writes on scribal errors in Semitic inscriptions, *ib.* 221.

COWLEY publishes Aramaic ostraka from Elephantine, *P. S. B. A.* xxv. 311, in continuation of previous communications, with a note by SAYCE.

SAYCE publishes three short Aramaic graffiti from Egypt (Ekhmîm, Dahshûr, and Ma'sâra). *P. S. B. A.* xxvi. 207.

DE VOGÜÉ publishes an Aramaic inscription dated in the seventh year of Artaxerxes, 482 B.C., and mentioning the commander of the garrison of Syene. *Comptes Rendus*, 1903, 267, 269.

CLERMONT GANNEAU has prepared a fresh interpretation of the Aramaic papyrus of Darius II. at Strassburg, recently published by Euting. He has recognized in it the name of Yêb, Elephantine (*Comptes Rendus*, 1903, 364). SPIEGELBERG has identified the name of the god Chnum in another passage. Thus the document concerns Elephantine, not Memphis, and evidently comes from that neighbourhood, like the rest of the Aramaic documents lately brought to light in Egypt. *O. L. Z.* 1904, 10.

S. A. COOK publishes three Nabataean graffiti from Wady Gadammah, thirty miles north-east of Qeneh, the first Nabataean inscriptions known from Egypt. *P. S. B. A.* xxvi. 92.

G. A. COOK has re-edited several of the known Aramaic inscriptions and papyri from Egypt in his useful *Handbook of North Semitic Inscriptions*.

BAILLET suggests the reading Labienus for the name of the official who erected the obelisks of Beneventum. *A. Z.* xl. 147.

SPIEGELBERG finds a cartouche indicating Augustus as *Hromaios* (the Roman). *Rec. de Trav.* xxvi. 52.

PHILOLOGY.

MAX MÜLLER reviews the second edition of ERMAN'S *Grammatik*. He clings to his theory that the peculiar syllabic spelling used in rendering foreign words was intended to give the vocalization; and particularly objects to placing Egyptian in the Semitic group of languages and to the occasional comparisons of Egyptian with Hebrew words in an authoritative work for the use of beginners. *O. L. Z.* vii. 320.

Reviewing the *Indices* volume of SETHE'S *Verbum* and the new edition of ERMAN'S *Grammatik*, MASPERO defines his own position. He cannot accept the view that Egyptian was ever a Semitic language, but he agrees with

de Rougé and the older theory that it is related to the Semitic languages. *Rev. Crit.* Aout 1903, 141, Oct. 1903, 261.

Prof. MASPERO also continues his study of Egyptian vocalisation. *Rec. de Trav.* xxv. 161.

PIEHL criticizes several points in ERMAN'S *Grammatik*. *Sphinx* vii. 65, 118, 211, and reviews SCHACK'S *Zur Grammatik der Pyramiden texte*, ii. *ib.* viii. 101.

Review of DEDEKIND'S *Aegyptologische Untersuchungen*, ANDERSSON, *Sphinx*, viii. 83.

ERMAN writes on the indication of grammatical distinctions by abbreviated or full spellings of words. *Verh. Orient. Congr.* 1902, 332.

The Transliteration of Egyptian. REVILLOUT, *P. S. B. A.* xxv. 329, 363; LORET, *ib.* 368.

Prof. Erman has supplemented his Grammar of 1902 by a Reading-book (*Aegyptische Chrestomathie*) containing 150 pages of texts selected from a wide range amongst those of the Old Kingdom, those written in the ordinary literary language of the monuments and in the vulgar speech of the Middle Kingdom. Late Egyptian and Demotic are excluded. The texts are preceded by a brief sketch of Egyptian literature, and followed by excellent notes.

This series of Manuals of the Ancient Egyptian language is now completed by a Glossary (*Aegyptische Glossar*) of over 2,000 words, comprising all that are contained in the Chrestomathy and many of the commoner words not met with there, carefully arranged, showing the correct transliteration of each, an example of the correct hieroglyphic orthography, together with some of the more usual modifications, the meaning in German, and in some cases Coptic derivatives, Greek transcripts, or Hebrew allies. The book is very clearly printed, well spaced, and concisely worded. No references are given to original texts, but some to the sections of the Grammar for special words. An Egyptian vocabulary for beginners has long been a crying need, and the rising generation of Egyptologists are much to be congratulated on having their needs so well supplied by a work which is also full of instruction for their elders.

In reporting the progress of the Berlin Wörterbuch to the Oriental Congress in 1902 Prof. ERMAN stated that five years having passed since the beginning of the work, another five years should complete the collection of material. *Verh. Orient. Congr.* 1902, 333. According to the report for 1903, besides much else, the Pyramid Texts are now finished and the temple inscriptions of the Ptolemaic period have been definitely assigned to a special assistant. The staff numbers fourteen persons, and amongst them

we note with pleasure that an English scholar, A. H. GARDINER, accomplished a great deal amongst the tomb and temple inscriptions of the New Kingdom. The progress had been greater than during any previous year. *Berl. Akad. Sitzungsab.* 1904, 236.

The reading of the title of the "ha-prince," MÖLLER, *A. Z.* xl. 144; the preposition *ha* in the sense "around" (?), GARDINER, *P. S. B. A.* xxv. 334; the title *mr* equivalent to *amy-r*, *id.* *A. Z.* xl. 142, cf. PIEHL, *Sphinx*, viii. 115; *papa* "bear," *shet* "fallow land," notes on demotic text of Rosetta, origin of certain Coptic words, and of tense prefixes *haf-*, *nte-*. SPIEGELBERG, *Rec. de Trav.* xxvi. 43.

PIEHL suggests a new rendering of D'Orbiney, vii. 8 (*ta kat* "the long-haired woman"). *Sphinx*, viii. 114.

Royal titles *stn* = "Butcher," *byty* = "Bee-keeper," a very interesting suggestion by KRALL, *Verhandlungen Orient. Congr.* 1902, 347: review of SPIEGELBERG's edition of the Berlin demotic papyri, with valuable remarks, *id.*, *Wiener Zeits. f. d. Kunde d. Morgenlandes* xviii. 113.

Review of SPIEGELBERG's *Aegyptische u. Griechische eigennamen aus Mumienetiketten*. SCHMIDT, *Philolog. Wochensch.* 1903, 1459.

Notes on Egyptian and demotic names. HALL, *Classical Review* xviii. 3.

WRITING.

Word-sign for *sqr*, a mat; herb reading *maa-kheru* in late inscriptions. SPIEGELBERG, *Rec. de Trav.* xxvi. 48.

Animal sign reading *Uthen* = ant-eater (*Orycteropus*), CALICE, *A. Z.* xl. 147, probably the cynocephalus, PIEHL, *Sphinx*, viii. 114.

A cursive form of the name of Thoth in hieratic of the Middle Kingdom. SCHÄFER, *A. Z.* xl. 121.

LACAU, after carefully examining supposed instances of metathesis in Egyptian, concludes that they are due to tricks of writing; a very instructive article bringing out some new rules of orthography. *Rec. de Trav.* xxv. 139.

PIEHL criticises the sign-list in ERMAN's *Grammatik*, *Sphinx*, viii. 70, and reviews JUNKER, *ueber das Schriftsystem im temple der Hathor in Dendera*, *ib.* 113. Junker's dissertation gives the first systematic account of the more or less fanciful hieroglyphic writing on the walls of Ptolemaic and Roman temples.

RELIGION.

Dr. BUDGE has published two large illustrated volumes on the Gods of the Egyptians, giving an account of the Egyptian ideas of divinity, the

religious literature, and the individual gods, with full indices. Reviewed by WIEDEMANN, *O. L. Z.* 1904, 145.

WIEDEMANN has contributed an elaborate article on the Egyptian religion to the "extra volume" of HASTINGS' *Dictionary of the Bible*.

LORET has contributed to the *Revue Égyptologique* xi. 69 an elaborate paper containing suggestions as to the primitive forms of certain Egyptian cults with a view to explaining the origin of the sign *ntr*.

Review of MORET's *Caractère religieux de la royauté pharaonique* by HUBERT. *Rev. Arch.*, iv. ser. iii. 429.

KRISTENSEN has written an article on the Egyptian religion concerning the double functions of the deities as dead and alive, belonging to the Upper and Under Worlds respectively, the living proceeding from the dead, and the dead being the real source of life. Kings being divine partake of this dual nature, and their *ka*-name is written within the representation of a tomb; even the cartouche oval represents the outline of sarcophagi, at least such a conclusion is suggested by the royal tombs of the New Kingdom. The function of the gods is mainly to protect and renew the life of the dead. *Theol. Tijdschrift* xxxviii. 233.

PETRIE suggests that the animal gods have their names in a plural form. *P. S. B. A.* xxvi. 113.

PALANQUE has written a monograph on the Nile, *Le Nil à l'époque Pharaonique, son rôle et son culte en Égypte*, published in the *Bibliothèque de l'École des Hautes Études*, describing the beliefs of the Egyptians regarding it, the festivals of the Nile at different periods, and the worship of the Nile.

BREASTED collects the names of Aten temples and foundations in Egypt and Nubia, the most curious being Gem-aton in Nubia, which survived till the sixth century B.C., though the local god was changed to Amon. The writer notes that Kary, the southern limit of the empire of Amenhotep III., is identical with Napata, just below the Fourth Cataract. *A. Z.* xl. 106.

BISSING on the cult of the obelisk, *Rec. de Trav.* xxv. 184; a Middle Kingdom prayer to Khentkhety of Athribis. *A. Z.* xl. 145.

SPIEGELBERG, important paper on the worship of staves and wands in Egypt, *Rec. de Trav.* xxv. 184, on titles and names of Apis and Mnevis, Isis Neferses, and the god Mestastutinis, *ib.* xxvi. 44, 55, 56, and on the frog as a symbol of resurrection, in Egyptian literature. JACOBY following with an article on the same in later literature. *Sphinx* vii. 215.

LEFEBVRE, a discovery of tombs with small coffins containing figures of Osiris, grouped round a rock at Tehneh. *Ann.* iv. 227.

TURAIEFF has published two texts from the British Museum relating

to the cult of Min, *Zapiski* of the classical section of the Russian Imp. Arch. Institute, Tome I. (1901), 50, and has written on the texts of the coffin of Amamu (related to the *Book of the Dead*), *ib.* Tome III. (1904), p. 15, also "Egyptian Notes" in the same series—all in Russian.

AMELUNG contributes a study of the Serapis of Bryaxes and the introduction of the god into Egypt, *Rev. Arch.* iv. ser. ii. 177. WILCKEN draws a distinction between Sarapis the imported Hellenistic god and Osorapis the dead Apis, much venerated at the same period. The two gods were perhaps eventually identified, but were probably quite distinct in origin. *Archiv f. papyrusforschung*, iii. 249.

WALKER points out an interesting passage apparently having reference to the transformation of funerary offerings from the model to the reality, *P. S. B. A.* xxvi. 70.

GARDINER quotes an instance of the scribe's libation to Imuthes from the age of the XVIIIth Dynasty. *A. Z.* xl. 146.

Note on the *sten di hotp* formula. WAINWRIGHT, *P. S. B. A.* xxvi. 101.

The "eye of Horus" also means the "creation of Horus." SCHACK, *A. Z.* xl. 144.

A votive scarab to the goddess Bubastis. SPIEGELBERG, *Rec. de Trav.* xxvi. 49.

Stela at Florence recording the preparation of a man's burial-place. BAILLET, *Rec. de Trav.* xxvi. 20.

An elaborate monument called an *uabt* from the temple of Karnak. LEGRAIN, *Annales.* iv. 225.

Money-box from the temple of Asklepios at Ptolemais, having the form of a coiled serpent, the slit being in the middle of the coils: illustrating a passage quoted by Erman from Heron of Alexandria. EDGAR, *A. Z.* xl. 140.

WIEDEMANN discusses the significance of the false door in the temple buildings at the Pyramid of Ne-user-ra, considering it a mistake to name the chamber in which it is placed "the sanctuary." It is really a door to enable the *ka* to pass from the pyramid to the temple buildings. An interesting article, *O. L. Z.* vii. 329.

BORCHARDT has found in the new papyri of the Middle Kingdom from Kahun (Illahun) a balance sheet showing the proportional (daily?) distribution of the daily income of bread and beer to the members of the staff in the temple, after the requirements of the divine services had been satisfied. *A. Z.* xl. 113.

WRESZINSKI's doctoral thesis, *Die Hohenpriester des Amon*, is a useful collection of names, genealogies, and titles of the high priests of Amon. Reviewed by WIEDEMANN, *O. L. Z.* 1904, 274.

LEFÉBURE studies the efficacy of the funerary sacrifice in the Old and Middle Kingdoms, under the heads of the bark, the griffon, the sacrifice, *Sphinx* vii. 185, the ox, the hide, the haunch, the rite, the "justice," and the Veda. *ib.* viii. 1.

Review of MORET's *Rituel du culte divin journalier en Égypte*, by NAVILLE, *Sphinx* vii. 143; and the same author's *Caractère religieux de la royauté pharaonique*, *ib.* viii. 109.

Review of SCHACK's *Zweigegebuch*, by MAX MÜLLER, *O. L. Z.* 1904, 276.

Professor NAVILLE prints the continuation of his translation of the *Book of the Dead*, ch. clv.-clxxxvi., in *P. S. B. A.* xxv. 299, 339, xxvi. 6, 45, 79, 117, 181: and the final number of the large-paper reprint (of RENOUF's translation as completed by NAVILLE) has been issued by the Society of Biblical Archaeology.

† An extensive and well-known papyrus of the second century A.D. written in demotic, part of which is in Leyden and a smaller part in the British Museum, contains magical and medical receipts with many glosses in Greek and Coptic words in secret writing. It gives very full directions for divination by the lamp and bowl and child. It has often been called Gnostic, but though words connected with Gnosticism occur in it, except for the language it is of the ordinary type of magical papyri written in Greek. A complete translation with commentary has been printed by GRIFFITH and THOMPSON with the title *The Demotic Magical Papyrus of London and Leiden*, and a revised copy of the text and indices are to follow. Reviewed by SPIEGELBERG, *O. L. Z.* 1904, 195.

JACOBY writes on Egyptian paganism in Christianity—Christ as the youthful old man. *Sphinx* vii. 107.

BÉNÉDITE publishes a broken statuette which he believes represented Horus as a Roman legionary holding a bow, and discusses other allied representations of Horus. *Rev. Arch.* iv. ser. iii. 111-118.

LITERATURE.

VOGELSANG's dissertation, *Die Klagen des Bauern*, gives portions of several laments from the Middle Kingdom story of the Eloquent Peasant. The laments are exceedingly difficult to understand, but are very important philologically. VOGELSANG promises a complete edition, and these extracts show that the new doctor of Berlin is exceptionally well qualified to undertake it with success.

SPIEGELBERG notes a proverbial expression in the inscription of Ahmes at El Kab, and quotes examples of the influence of Middle Kingdom inscriptions on the Saite texts. *Rec. de Trav.* xxvi. 41.

REVILLOUT discusses the Kufi dialogue *Rev. Eg.* xi. 34, and writes on *le premier et le dernier des moralistes de l'Ancienne Égypte*. *Bessarione*, *Serie* ii., v. 227, 389, vi. 26, 125, 243 (moral papyrus of Leyden, Kufi, etc.).

KRALL has found small fragments of a new demotic story, the plot of which seems to have been laid in India. *Verh. Orient. Congr.* 1902, 345.

BAILLET has printed a poetical version of the song of the harper of King Antef, together with the death-song of the anchorite Serapion: adding to them an original lyric reflection in the same style. *La Quinzaine*, 1^{er} Avril, 1904.

LAW.

CALICE points out an expression for hanging the body of a criminal on a stake. *A. Z.* xl. 148.

NATURAL HISTORY AND SCIENCE.

MM. LORTET and GAILLARD of Lyon have published a handsomely illustrated volume on the mummied animals, birds, reptiles, and fishes, furnished to them mainly in the last two years through the instrumentality of M. Maspero, together with shells from Legrain's excavations at Karnak. The specimens, after examination at Lyon, are to be returned to the Cairo Museum. Not much information is given from the archaeological standpoint, but the observations are full enough to indicate to the archaeologist what he requires. In the absence of inscriptions the dating of the specimens must be a matter of difficulty, but from general considerations and from the figures given of some of the specimens they may be conjectured to be mainly of the Roman age and two or three centuries earlier. In the case of the wild creatures no important differences are observed between their bones and those of modern specimens. The sacred ibis shows apparently the result of semi-domestication in its larger size and longer shanks. The different kinds of raptorial birds are mummified together in rolls made up of many species according to their abundance in the country. Apparently incongruous animals are placed together in the same mummy case, possibly in connexion with the different attributes of one deity. A well-shaped mummy of a large animal, such as a bull, may contain bones collected at haphazard from a number of individual oxen with some intermixture of other kinds, the main point being the head of an ox or calf to finish it off, and the bones are of male animals. These facts illustrate Herodotus' account of the burial of bulls. The observations on the dog, cat, ox, and sheep are specially interesting. This

volume, *La faune momifiée de l'Ancienne Égypte*, is to be followed by others when more material is forthcoming.

A minute fungus observed in 1898 to be usually present in seeds of the rye grass (*Lolium temulentum*) has been found by G. LINDAU in examples of the same plant from the hoard of grain discovered by BORCHARDT in a grave of the Middle Kingdom at Abusir. *Berl. Akad. Sitzungsber.* 1904, 1031.

DUCROS has analyzed but failed to identify remains of decayed wood and charcoal found by LEGRAIN at the 7th pylon of Karnak. *Ann.* iv. 187.

CROW analyzes colours from fragments of Egyptian work, and resinous varnish from a sarcophagus. *Ann.* iv. 242.

Analysis of substance in a saucer from a grave at Qurneh, apparently barley meal in small bags or wrappers. NETOLITZKY in *Zeitsch. d. Allgem. Oesterr. Apotheker-Vereins*, No. 33, 1903.

H. GAUTHIER identifies *didî* as red clay from the neighbourhood of Elephantine, used by fullers. *Rev. Ég.* xi. 1.

The unrolling of the mummy of Thothmosis I., by DARESSY, and report on the physical characteristics, by ELLIOT SMITH. *Ann.* iv. 110. Ditto, on four priestly mummies from the second find of Deir el Bahari, *id. ib.* 150.

NEFFGEN, a veterinary surgeon, has re-published and discussed the fragmentary veterinary papyrus from Kahun (*Das veterinär papyrus von Kahun*).

CALICE offers an explanation of a supposed mathematical error in the Rhind Papyrus. *A. Z.* xl. 147.

PREHISTORIC ARCHAEOLOGY.

In 1902 the geologist BLANCKENHORN wrote on the history of the Nile valley during the Tertiary and Quaternary periods, and of Prehistoric man in Egypt. His paper was illustrated with five maps showing the configuration of the land and river at different geological epochs, and a sketch map of the western hills at Thebes where the "palaeolithic" deposits are found. He considers that much more work by geologists and anthropologists is needed to establish the evidences of Palaeolithic man in Egypt at different epochs. *Zeitsch. d. Ges. für Erdkunde* 1902, 694, 753. This and other articles, etc., on the geology and prehistoric archaeology of Egypt are reviewed by SCHWEINFURTH in *Petermann's Geogr. Mitteilungen*, 1903, Heft. xi.

SCHWEINFURTH continues his studies of the stone age in Upper Egypt.

Unfortunately Blanckenhorn confesses that he has not yet found material by which the correspondence of the Theban terraces in relation to the epochs of the European Ice Age can be definitely settled, so that his own statement in regard to this, quoted in the last *Report*, has to be modified accordingly. He then gives a table of Egyptian remains and strata which he is inclined to attribute to the various periods of Eolithic and Palaeolithic working. A number of more or less ring-shaped morpholiths are figured and described, six specimens being artificially worked and ten naturally split parallel to the outline. All of these were found in the upper ridge of Wadiyén at Thebes, and are attributed to the older Palaeolithic age. The paper ends with a list of German terms suggested for use in describing stone implements and their manufacture, parallel to the standard French nomenclature. *Zeitsch. für Ethnologie* 1903, 798.

SCHWEINFURTH publishes three animal figures—bubale, ibex, and wild sheep—admirably chipped out of flint. *Rev. de l'École d'Anthropologie de Paris* xiii. 395.

Prehistoric drawings of a shrine and a boat at El Kab. GREEN, *P. S. B. A.* xxv. 371.

Article on the early ivories discovered in Upper Egypt. ROULIN, *Rev. Arch.* iv. ser. iii. 97.

A schist "palette" of small size covered with sculptured figures of animals has been recently acquired by the Louvre, making the eighth known of this class; it is finely published and described by BÉNÉDITE, *Monuments et Mémoires publiés par l'Académie* x. 105.

CAPART has published a considerable treatise entitled *Les Debuts de l'Art en Égypte*, being a full digest of views and material regarding the earliest remains of Egyptian art, amply illustrated. A printed summary of the course of lectures since delivered by M. CAPART in 1903-4 at the University of Liège on the origins of Egyptian art, as the first of a series on the origins of Oriental art, looks interesting.

H. R. HALL writes on the use of iron in Early Egypt, with special reference to Mr. Petrie's discovery of a lump of worked (?) iron in a VIth Dynasty find of copper implements at Abydos. *Man* 1903, No. 86.

ANTIQUITIES AND ARCHAEOLOGY.

SPIEGELBERG has written a brief sketch of the History of Egyptian Art down to the conquest by Alexander, in the popular series *Der Alte Orient. Geschichte der Aegyptischen Kunst*.

CHOISY, in his *Art de Bâtir chez les Égyptiens* has given a most lucid

account of the methods of the Egyptian builders in brick and stone construction, and in the moving and placing of heavy blocks and monuments. Recent excavations and restoration work in the temples have brought to light much new evidence bearing on these points. M. CHOISY has taken advantage of this, and his book is epoch-making in the history of engineering. It is reviewed by DIEULAFOY in *Comptes Rendus* 1904, 40. In *Ann.* iv. 190 COLSON describes an ancient cold chisel obtained by M. CHOISY in Egypt, which consists of a hard nucleus within a softer envelope, and analyzes the two kinds of bronze composing it. We may also refer readers to the second chapter of CHOISY's *Histoire de l'Architecture*, published in 1903.

BISSING quotes a passage (already noted in MASPERO's *Histoire*) from an old work of ZOEGA relating to the colossi, often mis-called pyramids, of Biahmu, showing that a tradition existed of their having been statues. *Rec. de Trav.* xxv. 183.

BORCHARDT explains the sculptured heads of prisoners projecting from the façade of the entrance tower at Medinet Habu as having been a bracket for a group of sculpture—*e.g.* Rameses III slaying an enemy. *A. Z.* xl. 142.

LACAU discusses representations of vases containing flowers in water (correcting the account in *Beni Hasan IV.* to Pl. xix., where opaque glass was suspected), *Rec. de Trav.* xxv. 177, followed by an article of BISSING, figuring two many-mouthed flower vases of the XIIth Dynasty and one of prehistoric age.

Some years ago BORCHARDT wrote an article in which he endeavoured to prove that the Egyptian artists in their drawings of vases contrived to represent the designs of the interior decoration by figuring them as upright on the edge. BORCHARDT's conclusions received general acceptance at the time; but now SCHÄFER has written a short but amply illustrated and very instructive treatise on the decorative vases figured upon the monuments, and clearly shows that the designs in question were actually in full relief on the edge of the vases, or in some cases upon the covers. The representations are mostly of vessels in gold. Belonging properly to metal work, this method of decoration was transferred to clay, and a few coarse clay vessels survive exhibiting it. The style can be paralleled in prehistoric work from other lands. *Die Altaegyptischen Prunkgefässe mit aufgesetzten Randverzierungen*, forming the first part of SETHE's *Untersuchungen*, vol. iv.; reviewed by WIEDEMANN, *O. L. Z.* 1904, 108.

BÉNÉDITE publishes a bronze figure in the Louvre inlaid with silver, representing a Libyan captive, probably from a group of a king sacrificing

a prisoner, *Mons. et Mems. publiés par l'Académie* ix. 123, and writes on some fragments in the Louvre of temple furniture in sculptured wood, gilt and encrusted with gold and enamel, which were probably found together. Two bear the names of Petubastes and Amasis II. *Verh. Orient. Congr.* 1902, 338.

BISSING holds that the panelled decoration of certain early sarcophagi, etc., imitate not domestic wooden architecture, but the panelled brickwork of the early royal tombs (Negâdeh and Saqqâreh); so also does the design on a remarkable altar in the Cairo Museum. *Rec. de Trav.* xxv. 181.

WIEDEMANN considers that funerary stelae in the earliest times are pillar or "palette" shaped, in the form of sacred stones. In historical times they imitate the tomb in three types. *O. L. Z.* vii. 285.

DARESSY publishes a model of the sign *ms* and a grotesque bronze figure, both of late date. *Ann.* iv. 122, 124.

HILTON PRICE publishes a set of seven inscribed perfume vases of glazed ware, *P. S. B. A.* xxv. 326; two gold scarabs with elytra enamelled in blue cloisons, said to be from a Ptolemaic tomb, and models of Egyptian capitals of two types. *Proc. Soc. Ant. Lond.* xix. 290.

NEWBERRY points out the employment of a daisy (*Anthemis*) in Egyptian art. *P. S. B. A.* xxv. 361.

BISSING writes on the Graeco-Roman bronzes in the Cairo Museum. *Archaeolog. Anzeiger* 1903, 145.

PERSONAL, ETC.

From the *Athenaeum* we learn that KARL PIEHL, Professor of Egyptology in the University of Upsala, Sweden, died on August 5th, 1904. He was a careful copyist of texts and a remarkably sound translator, altogether a scholarly Egyptologist of the old school, treating the subject almost exclusively from the linguistic point of view, and painfully hostile to the new school. His journal *Sphinx* was for several years supported by personal friends, but has lately been printed at the expense of the Swedish government. The *Athenaeum* also announces that Mr. ERNST ANDERSSON has been appointed to the vacant Professorship of Egyptology and has succeeded to the editorship of *Sphinx*.

M. URBAIN BOURIANT, director of the Mission Archéologique Française in Cairo from 1886 until his retirement in 1898, died on June 19th, 1903. A notice of his life and works by M. P. Bouriant is printed in *Rec. de Trav.* xxvi. 29.

The vacancy in the directorship of the Museum at Alexandria caused by the death of the devoted archaeologist Dr. G. BOTTI has been filled by the appointment of Dr. E. BRECCIA.

The sad accident by which M. GOMBERT, a youthful member of the Institut Français de Archéologie Orientale in Cairo, lost his life at Tūneh in 1903, is described by BÉNÉDITE in *Comptes Rendus* 1903, 204. See p. 33.

An obituary notice of Professor PLEYTE, by PIEHL, is printed in *Sphinx*, vii. 175, with a portrait.

An interesting photograph of E. DE ROUGÉ is given in *Sphinx*, viii. 102; it is probably the only portrait of the great French Egyptologist yet published.

The first volume of RENOUF'S *Egyptological Essays* is reviewed by PIEHL in *Sphinx*, vii. 151. A second volume has appeared, edited by Prof. NAVILLE and Mr. RYLANDS; the order of the reviews, etc., contained in it is not chronological, and the dates vary between 1867 and 1896. It is reviewed by WIEDEMANN, *O. L. Z.*, 1904, 232.

The third volume of CHABAS' *Euvres diverses* in the *Bibliothèque Égyptologique* contains his smaller works from 1864 to 1868; the second volume is reviewed by PIEHL, *Sphinx*, viii. 102.

M. LEFÈVRE-PONTALIS has edited another volume in the same series, entitled PROSPER JOLLOIS, *Journal d'un ingénieur attaché à l'expédition d'Égypte*. The editor gives a sketch of the life and work of Jollois, an engineer to whom the *Description de l'Égypte* owed much of its archaeological material, and afterwards secretary to the commission for the publication of that great work. The second half of the volume is occupied with archaeological extracts from the journals of FOURIER, DELILLE, BALZAC, DESCOSTILS, JOMARD, J. D., SAINT-GENIS, and CORABOEUF, these having been furnished to Jollois owing to his official position. Unfortunately there seems to be but little new information of value for the Egyptologist in the book.

A catalogue of the Nizzoli collection of antiquities in CHAMPOLLION'S autograph, preserved at Florence, is published by PELLEGRINI. *Bessarione*, ser. ii. vol. v. 187.

F. LL. GRIFFITH.

B.—GRAECO-ROMAN EGYPT.

LAST year's *Report* was written too soon to take account of the annual volume issued for the Graeco-Roman Branch by Messrs. Grenfell and Hunt, which was published at the end of September. The volume for the present year appeared in June; consequently both volumes¹ must be described in the present *Report*, in which they naturally take the first place, on account both of the quality and of the quantity of their contents. Both contain an unusual quantity of literary texts, and consequently interest a much wider circle than that of professed students of papyri; while vol. iv. includes several documents of quite exceptional importance. In vol. iii. the theological documents contain two Biblical texts (Mt. i. 21-ii. 2, and 1 John iv. 11-17) of no great value; a leaf from the *Apocalypse of Baruch*, of considerable interest as the first specimen of the Greek text of this book from which the extant Syriac version was derived; three small fragments identified by Mr. Bartlet as part of the lost Greek ending of the *Shepherd* of Hermas; and seven scraps in which the Dean of Westminster most brilliantly recognized the original text of Irenaeus *adv. Haereses* iii. 9, and noted also that a Biblical quotation contained in it is even more "Western" in character than in the Latin version in which alone it has hitherto been known. The new classical texts include a tantalizing fragment of a Pindar MS., with a few intact lines; about 100 lines (nearly all needing restoration) from the *Κόλαξ* of Menander; part of a sketch of the life of Alcibiades; two columns containing the end of book xviii. of the *Κεστοί* of Julius Africanus, valuable both for the evidence which it gives as to the identity of the author and the size of his work, and also palaeographically, since it must have been written between A.D. 225 and 275; and some extremely curious fragments of a farce and of a mime, the former including specimens of a barbaric language in which some Indian elements may be concealed. The other new literary texts are small and of slight importance. Of known authors we have no less than forty-four portions of Homer, of which only four are thought worthy of publication in full, one of them (of *Il.* vi.) containing notes and critical marks, besides some good readings. The other authors represented are Euripides, Thucydides, Plato, Aeschines, Demosthenes, and Xenophon, but the papyri are small, and contain little of textual importance: the most noteworthy are fragments of the *Gorgias* (not, however, the first papyrus of this dialogue, since Wessely has already published one from the Rainer collection) and the *Anabasis*.

There are also several fragments of scientific texts,—medical, astrological, athletic, mathematical, and grammatical.

Much more important are the new literary acquisitions in vol. iv. The theological section opens with the already famous fragment containing new "Sayings of Jesus," and a piece of a non-canonical Gospel, which have also been published separately on account of their exceptional interest.² The "Sayings" are from the beginning of a collection, to which it can hardly be doubted that those published in the first Oxyrhynchus volume likewise belonged (though to a different copy of it, that being a codex, while this is a roll). Unfortunately the new fragment is only a single imperfect column, and the only Saying which can be restored with certainty is one already known as a quotation by Clement of Alexandria from the Gospel according to the Hebrews. The occurrence of an extract from this source is, however, a fact of considerable importance; and the introductory clauses throw some light on the character of the whole collection. The association of it with the name of Thomas is suggestive of a literary fiction such as we find in the Apocryphal Gospels; and a collection of bare *apophthegmata*, with little or no narrative setting, implies that the authority of the Teacher to whom they are ascribed was already established. These, however, are points on which different views will be taken, and which cannot be adequately discussed here. In any case, it may be observed, the collection must have been made before the paramount authority of the four canonical Gospels had been established, so that it is only a question of an earlier or a later date within a very early period; the authenticity of some of the Sayings is guaranteed by their appearing, identically or substantially, in the canonical Gospels; and for the rest, the decision as to their authenticity must be a matter for individual feeling rather than for demonstration. The fragment of a non-canonical Gospel is almost equally interesting, showing an independent handling of materials most of which recur in the Sermon on the Mount and the corresponding section in St. Luke, together with a new Saying which recalls a quotation in the so-called Second Epistle of Clement. These materials are rather incongruously assorted, but they have an undeniably early appearance, and clearly belong to one of the first groups of non-canonical narratives.

The Biblical texts are only two in number, but of exceptional importance. One consists of four leaves from Genesis, in book form, but in a hand which, to judge from the facsimile, must go very near the second century, and has a strong claim to be considered the earliest extant Biblical fragment; the text also is valuable, from the scarcity of uncial MSS. of this book. The same may be said of the other Biblical text, consisting of eleven

broad columns from a roll (early fourth century) containing the Epistle to the Hebrews (ii. 14-v. 5, x. 8-xi. 13, xi. 28-xii. 17). The text is markedly akin to that of the Codex Vaticanus, and its testimony continues beyond the point where that MS. unfortunately breaks off. The only remaining theological text is a third specimen of a *libellus*, or certificate of having offered pagan sacrifice, from the time of the Decian persecution; two others, at Berlin and Vienna, were published by Krebs in 1893 and Wessely in 1894.

The classical texts (forty-six in number, besides thirty-eight Homeric fragments) likewise include some exceptional finds, notably four columns from a Pindar MS., which give us sixty lines (mostly intact, though not continuous, the tops of the columns being lost) from a *παρθένειον*, or hymn sung by a chorus of maidens, in honour of Aeoladas of Thebes, besides some fifteen lines from another ode in honour of the same hero. Though not to be compared with Pindar's finest work, this is a genuine literary discovery of substantial size and value. For Latin scholars (a class generally neglected by the papyri) there is an equally remarkable *bonne bouche* in the shape of a considerable fragment of an epitome of Livy; it consists of eight columns, of which three cover books 37-40, which are among the extant portions of Livy's history, and five relate to books 48-55, of which the original is lost. The new epitome differs altogether from that previously extant, and, judging from that part of it which relates to the extant books, it is fairly complete and trustworthy. It gives us several new facts for the period B.C. 150-137. On the *verso* of the papyrus is written the copy of the Epistle to the Hebrews, mentioned above, which makes it possible to assign the Livy with confidence to the end of the third or beginning of the fourth century; a fact which gives it considerable palaeographical importance.

Next in interest to these two MSS. comes a smaller papyrus containing the argument of Cratinus' *Dionysalexandros*; a complete comedy by this author, to place by the side of Aristophanes, would be one of the most attractive gifts which the sands of Egypt could produce for us. The other new pieces are of less importance. The fragments of known works include specimens of Homer, Hesiod, Sophocles, Apollonius Rhodius, Theocritus, Herodotus, Thucydides, Xenophon, Theophrastus, Isocrates, Demosthenes, Aeschines; the most valuable are a further portion of the good Thucydides MS. published in the first Oxyrhynchus volume, and a considerable piece of the *Cyropaedia*.

In dealing with the theological and classical texts the editors have taken many scholars and theologians into council, notably (as usual) Prof. Blass.

The non-literary sections of the two volumes, which are wholly their own, contain nothing as masterly as the appendices to their Tebtunis volume, but they are edited with their usual adequacy and accuracy. Vol. iii. includes documents of the second century, while vol. iv., for want of space to deal adequately with the third century, gives a miscellaneous assortment, mainly of the second century, but including a group from the reign of Augustus, on either side of the beginning of the Christian era. Official documents and contracts form the greater part of the non-literary texts, vol. iii. containing also several wills; but space will not allow a full description of them here, though they must on no account be neglected by students of papyri. The indices and facsimiles are on the same scale and of the same merit as usual.

The number and high interest of the Oxyrhynchus literary papyri give them a clear right to the first place among the fruits of last year, but the longest single text falls again to the portion of Berlin, in the shape of the papyrus of Didymus' commentary on Demosthenes, edited by Prof. Diels and Dr. Schubart.³ It consists of fifteen tall columns, written in a small and unornamental hand, with abbreviations; according to its colophon it is the third roll of Didymus' commentary on the Philippics, dealing with orations 9-12 of this series, *i.e.* our third and fourth Philippic and the speeches on the letter of Philip and *περὶ συντάξεως*. Contrary to the general conception of Didymus' work, the commentary is almost wholly historical, not grammatical; it may be that we have only a selection, from which grammatical notes were excluded, while the historical comments were included in full. A notable feature is the long extracts from Philochorus (some of them, however, already known to us from Dionysius), which give a good idea of his annalistic style. The commentary on the third Philippic is almost wholly lost. It is observable that the speech on the letter of Philip is regarded as spurious, a cento of Demosthenic passages; and a current opinion is quoted that it was the work of Anaximenes of Lampsacus, who incorporated it almost verbally in the seventh book of his *Philippica*. The text is edited in two forms, an exact transcript by Schubart and a restoration by Diels. The preface gives full details as to the MS. and a discussion of the character and arrangement of Didymus' commentary, but avoids any enumeration of the new historical data derivable from it. The text has already been reprinted in a handier and more readable form in the Teubner series, by the same editors; and a complete photographic facsimile of the papyrus has likewise been published. Altogether it is a very noteworthy publication, and inaugurates well the new series of Berlin

Classical Texts, which has been undertaken by the administration of the Museum.

Another literary publication which rises above the average of most years is that of a papyrus Psalter at Leipzig, which has been edited by Dr. Heinrici.⁴ It is the longest Biblical papyrus in existence (slightly exceeding both papyrus 37 of the Psalter in the British Museum and that of the Minor Prophets at Heidelberg), and it is also relatively early in date. It is written on the *verso* of a papyrus roll, and the accounts which occupy the *recto* bear a date in A.D. 338, which forbids us to assign an earlier date to the Psalter; but it cannot be much later than the middle of the fourth century. The roll, when intact, measured about $13\frac{1}{2}$ feet in length, and contained Ps. xxx.-lv.; the first six columns are now considerably mutilated. The editor remarks that it is the first example of a sacred text being written on the back of a secular document; but it has quickly found a companion in the Oxyrhynchus MS. which has the epitome of Livy on the *recto* and the Epistle to the Hebrews on the *verso*. The text of the Leipzig papyrus is nearer to that of the large London Psalter than to any other extant MS., but it differs considerably from all; the editor regards it as an example of the free handling of the text of the Septuagint in the days before Origen's Hexapla,—an observation which may usefully be borne in mind with reference to New Testament textual questions. Two remarks may be permitted. The editor has confused two papyrus Psalters in the British Museum, a fact which accounts for the date assigned, on Prof. Wilcken's authority, to the longer and more important, but later, of the two. Prof. Wilcken's opinion, as he has been kind enough to inform me, applies to the other MS. (Brit. Mus. Pap. 230), of which alone a facsimile was submitted to him. Also it is a mistake to describe Swete's edition of the Psalter as a critical recension of the *textus receptus*; it is simply the text of the Codex Vaticanus (or of the Sinaiticus where the Vaticanus is defective), with the variants of the other principal MSS. in the critical apparatus.

The Leipzig collection also includes part of a leaf of another Psalter, assigned to the third century, containing portions of Ps. cxviii. [cxix.] 17-63. It is published by the same editor, being oddly printed as columns 36 and 37 of the other papyrus, with which it has properly nothing to do.

In the *Archiv für Papyrusforschung* Crönert publishes Pap. 186 of the British Museum,⁵ a hopelessly mutilated fragment of a drama on the subject of Medea and Jason, which he identifies on very slight grounds with the *Medea* of Neophron. Another dramatic fragment is published by Mr. H. R. Hall, a schoolboy's very incorrect copy of Euripides' *Phoen*.

107-118, 128-139 on an ostrakon of the second century B.C. in the British Museum.⁶

Mr. Goodspeed has printed some fragments of an unknown hexameter poem of the Alexandrian period, unfortunately too much mutilated for the sense to be recovered.^{6a}

The semi-literary publications of the year include a philosophical fragment from a Vatican papyrus (first century), edited by Festa;⁷ a medical fragment, dealing with gynaecology, edited by A. Backström from a third century papyrus of Mr. Golenischtschef;⁸ and another medical fragment, giving prescriptions for various complaints (apparently including leprosy), edited by Goodspeed from a Fayum papyrus of the second century, now in his own collection at Chicago.⁹ Prof. Vitelli, among the other papyri to be described presently, prints a scrap of what appears to be a catalogue, giving the author, first words, and number of lines of three or four works;¹⁰ and part of a treatise on divination from the convulsive movements (*παλμοί*) of various parts of the body.¹¹ Finally a scrap of a Latin juristic papyrus, about 3 in. square, at Heidelberg, serves as text for a dissertation by Gerhard on the codex-form of book, besides a few remarks by Gradenwitz on the actual contents of the fragment.¹² The dissertation is interesting, but one is inclined to ask from Heidelberg (as from Strassburg and Vienna) for more texts and less commentary.

Another juristic find of some importance has been published by O. Lenel,^{12a} consisting of three fragmentary leaves from a vellum codex of Ulpian's *Disputationes*. The fragments were found in Egypt, and now form part of the Strassburg collection. They are written in a neat uncial hand, which is assigned by the editor to the 5th century, but is perhaps rather of the 6th, with abbreviations and many corrections. Two of the leaves can be referred with confidence to the third book of Ulpian's work, and one to the second; and the amount of new information contained in them is considerable, though it requires a jurist to appreciate it.

Among the publications of non-literary papyri the two Oxyrhynchus volumes have already been mentioned. With them may be coupled yet another work of Messrs. Grenfell and Hunt, which might have been included in last year's Report, namely their catalogue of the Greek papyri in the Cairo Museum.¹³ The number of these is 869, and brief descriptions of them are given, with a classified index of their subjects. Three theological fragments are printed in full; a Christian prayer or amulet, part of the correspondence of Abgar and Christ, and a non-canonical narrative (sixth or seventh century) of the Annunciation and flight into

Egypt. The latter has been re-edited by Deissmann,¹⁴ who argues that it belongs, not to a Gospel, but to a homily or commentary.

Of the Berlin publication two parts have appeared,¹⁵ one containing the indices to vol. iii., on the usual complete scale, and the other being the first part of vol. iv. Its numbers run from 1013 to 1031, all being edited by Schubart. It cannot be said that they contain any feature of very special interest. No. 1017 has a mention of some Persians (*Πέρσαι τῆς ἐπιγονῆς*), which would be noteworthy if the date assigned to the document (early third century) is certain, since hitherto the phrase has not been found later than A.D. 150. No. 1022 is a complaint to the senate of Antinoë from two of its citizens that, though they are free from public duties (*λειτουργίαι*) by decree of their founder, Hadrian, nevertheless during their residence on business in the Fayum the Village Secretary of Philadelphia had imposed such burdens on them. Incidentally it gives us the names of two new demes in Antinoë, viz. Plotinia in the tribe Matidia, and Megalisia in the tribe Paulinia. A long and miscellaneous roll (Nos. 1024-1027) includes reports of a prefect's judgments in cases of homicide, body-snatching, &c., receipts for supplies of provisions, magical formulae, and an official letter from Flavius Domitius Asclepiades, *κόμης καὶ φλαυιάλιος καὶ ἡγέμων*, to some of the officials of Hermopolis.

In the *Archiv*, of which two parts have appeared during the year,¹⁶ Grenfell and Hunt have published a text of the Papyrus Cattaoui (cf. No. 50 of last year's *Report*) which is far in advance of any transcript yet published,¹⁷ and forms a trustworthy basis for the commentary which P. M. Meyer founds upon it. Incidentally the latter also prints an improved text of Brit. Mus. Pap. 196, which relates to the same incidents as the text on the *verso* of the Alexandrian papyrus. A further stage in the same affair forms the subject of a mutilated Berlin papyrus (B.G.U. 1019), which is discussed by Meyer in another article.¹⁸ Wilcken and Mitteis publish a Leipzig papyrus¹⁹ of the fourth or fifth century from Hermopolis, containing the record of a trial for robbery with violence before Fl. Leontius Beronicianus, governor of the Thebaid. The names of the speakers are written in Latin, but their speeches are in Greek. Mitteis also prints, from the same collection, a declaration²⁰ by a woman of her adoption of a son (A.D. 381), with a discussion of the legal aspects of the case. Wilcken reprints Oxyrhynchus Pap. 36, with additions, and shows that it contains a customs tariff.²¹ H. Bresslau publishes a fine example of a Latin letter of recommendation,²² now at Strassburg, written by an official in Egypt to the prefect of Phoenicia on behalf of a traveller who purposed to pass through that country; apparently his expedition

did not take place, since his letter of introduction was found in Egypt. A good facsimile is given of this letter, which probably belongs to the fourth century.

A second instalment of papyri extracted from mummy cases found at Magdola (see No. 15 of last year's Report) has been published by MM. Jouguet and Lefebvre.²³ It consists of nineteen texts, dating from the end of the reign of Euergetes I. and the beginning of that of Philopator (222-218 B.C.). They consist, without exception, of petitions to the king for the redress of various injuries, and are edited with brief and serviceable notes. Prof. Vitelli has continued the publication in *Atene e Roma* of papyri from his own collection or elsewhere in Italy,²⁴ including, besides the literary texts mentioned above, an elaborate contract of loan of A.D. 103, an engagement of pantomime artists to perform at a village feast in A.D. 181, a group of official documents and letters from the Apollonopolite nome (early second century), and a single letter of the third century from an unknown source. Other documents have been printed by the same scholar in the proceedings of the Accademia dei Lincei:²⁵ an incomplete contract of sale of A.D. 337; a shipmaster's acknowledgment of the receipt of corn for transport from Hermopolis to Alexandria (A.D. 380); and a lease of a house in Hermopolis from the corporation of the Church of the Resurrection (A.D. 505). From the same source come yet other documents published by Vitelli and E. Breccia in combination: an application by a father, acting as executor for his dead son, for repayment of various sums lent by the latter to a woman (late first century); a lease of land in A.D. 91; a loan of vegetable seed (A.D. 82); an official letter of the fourth century; a lease dated in A.D. 366; and a few other contracts which present no specially new features.

The third part of Wessely's *Studien*²⁶ consists of a collection of 701 texts from various sources, which are associated by similarity of *format* and contents. They date from the fourth to the eighth century, they are all small, generally longer in width than in height, written across the fibres, and consist of receipts of various kinds. The editor describes them as a supplement to the collections of ostraka. Many of them have tachygraphic subscriptions. The texts are derived from several collections, especially Vienna and Paris; many have been published previously. They are now given in autographed transcripts; a continuation and indices (which are highly necessary) are promised for the next part, when an estimate of their value will be more possible. It is a defect of the *Studien*, considered as a series, that no two of them are of the same external dimensions.

The remaining text-publications are of small size. Mr. Goodspeed²⁷ publishes the texts of forty-two Greek ostraka from three different collections in America, with brief notes. Two are Ptolemaic (121 and 120 B.C.), seventeen belong to the first century after Christ, twenty-one to the second, and two to the third. M. Seymour de Ricci is responsible for three publications: a Greek inscription²⁸ of the sole reign of Berenice III. (81-80 B.C.), containing an honorary decree of Aphroditopolis, communicated by M. Dattari; some additional readings²⁹ in Amherst Pap. 27, a Latin papyrus of the period 294-302; and a Latin manumission of a slave,³⁰ dated A.D. 221, and written on two wooden tablets now in the collection of Lord Amherst of Hackney. The last is the only extant specimen of such a document in Latin; it was originally inscribed on wax on the inner surface of the tablets, but fortunately it was also written in ink on the outer surfaces, as the wax has almost wholly disappeared. De Ricci's publication is very complete, and includes a facsimile of the tablet, and another of a fragment of a tablet at Oxford, of A.D. 147.

Besides papyri and ostraka, there are inscriptions to be considered, of which the publications, though not numerous, are important, consisting as they do of another instalment³¹ of Strack's collection of Ptolemaic inscriptions (twenty-two in number), and of the first volume of Dittenberger's edition of selected Greek inscriptions from the East.³² The Egyptian section of this valuable work contains the inscriptions of the Ptolemaic period, freshly edited and annotated; those of the Roman period will follow in the next volume.

In connection with text-publications it will be convenient to mention a series of notes by Wilcken on the documents of the Roman period in the two volumes of Grenfell and Hunt's *Greek Papyri* and the second volume of the British Museum Catalogue.³³ These notes (which in the latter case partially absorb and correct those of Grenfell and Hunt, Crönert³⁴ and others) are based on a re-examination of the originals, and, though not always certain, must be consulted by those who use the volumes in question.

The articles, other than text-publications, which have appeared during the year include several which are of some note. The largest is unquestionably Wessely's treatise on the topography of the Fayum in the Greek period,³⁵ in which, following in most respects the model of his previous treatises on Arsinoë, Karanis, and Socnopaei Nesos, he gives a catalogue of all the localities hitherto known by name, with full references, and also places them, as far as the evidence admits, in their proper geographical

position in one or other of the three sections into which the Arsinoïte nome was divided. Many of the localities assigned on the three sketch maps at the end are inevitably quite conjectural. Wessely has also published a second part³⁶ of his collections relating to the Latin elements in the Greek of the papyri (see No. 30 in last Report). The present instalment deals with the phenomena exhibited in the transliteration of Latin words and names into Greek.

Another somewhat elaborate treatise is one by the veteran metrologist, Hultsch, on some of the vexed questions of Ptolemaic currency.³⁷ It will be remembered that in the Tebtunis volume of Messrs. Grenfell, Hunt, and Smyly, an elaborate appendix was devoted to a new theory on this subject, demolishing the old belief in a ratio of 1 : 120 between silver and copper, and arguing that the silver and copper drachmae were not, as hitherto generally held, coins of identical weight. Hultsch begins by a dogmatic re-assertion of the old views on both these points, and only briefly notices the evidence of the Tebtunis papyri at the end, where he treats it as merely proving a great depreciation in copper in the latter part of the second century B.C. If the *data* of the Ptolemaic currency were much more certain than they are, such a dogmatic treatise as this would be very useful; but under present circumstances it is apt to be misleading. Even if Prof. Hultsch could not accept the conclusions arrived at in the Tebtunis appendix, the arguments against the 1 : 120 ratio deserved fuller recognition and examination.

Three doctoral dissertations of the past year reach a higher level of usefulness than is the case with many of such publications, and seem to show the arrival in the field of three valuable recruits. Dr. R. Laqueur,³⁸ of Strassburg, discusses the well-known inscription of Syene and the introductory formulae of papyri of the end of the second century B.C. (those which contain long lists of the priesthoods of the Ptolemies), and establishes some useful conclusions with regard to the sequence of names in the catalogues of the Ptolemies (notably the change of order between Eupator and Philometor, which he shows can be reduced to system). Dr. W. Otto,³⁹ of Breslau, discusses (as part of a larger work, to appear shortly) the establishment of the priesthoods of Alexander and the Ptolemies, giving a list of them (derived from the same papyri which furnish the basis for Laqueur's dissertation) and of the priests whose names are known. Dr. F. Preisigke,⁴⁰ of Halle, writes on the urban officials of Roman Egypt, a subject with which he is exceptionally qualified to deal, being himself not only a student of papyri, but a high official in the department of telegraphs at Berlin. His classification of the various

officials named in the papyri brings comparative order into a quarter where it was much needed.

A subject of juristic and social interest, the institution of marriage, is studied by R. de Ruggiero,⁴¹ who examines the evidence of the papyri with regard to the marriage contract, the dowry, and divorce.

The financial organization of Egypt is discussed by Dr. Paul Meyer⁴² in an article dealing with the official known as the ἱδιος λόγος. Meyer's conclusions (which are summarized, with some important rectifications, in his commentary on the Papyrus Cattaoui, mentioned above) are that the διοικητής in Alexandria was the one supreme financial authority in Ptolemaic times, the office of the ἱδιος λόγος being a subordinate department, dealing mainly with property which fell to the crown by lapse or confiscation; and this continued to be its functions until they were widened by Severus, who united the ἱδιος λόγος (whose court had already dealt with matters relating to the temples and the priests) with the high-priest of Alexandria and Egypt. Otto, it may be observed, in the treatise mentioned above (No. 39) treats them as identical throughout the Roman period. Both writers give lists of the known occupants of the office. In another article,⁴³ or rather series of notes, which should have been noticed last year, Meyer discusses the bearing of several recently published texts (Tebtunis papyri, Berlin papyri, inscriptions) on Ptolemaic history.

An inscription of the end of the third century B.C., containing a vote in honour of the king and queen from the elders of the corporation of bakers, serves as text to Prof. Strack for a discussion⁴⁴ on the organization of guilds in Egypt under elders (πρεσβύτεροι), which may have served as models to the early Christian communities.

The *Archiv* contains several noteworthy articles. Naber⁴⁵ continues his notes on the juristic materials provided by the papyri; and the interests of students of law are also considered in Gradenwitz's study⁴⁶ of the jurisdiction of the *chrematistae*, who roughly correspond to our justices of the peace, being small local boards of quasi-amateur judges, with an official clerk to assist them. Another legal article is that of Mitteis⁴⁷ on the emancipation of slaves by part-owners, which occurs in Oxyrhynchus Pap. 716, where the guardians of three children emancipate two-thirds of a slave belonging to them, the other third having been already emancipated by the owner of it. In the department of economics we have an article by Preisigke⁴⁸ on the issues of corn from the state storehouses in the Fayum, involving a new explanation of a class of receipts occurring on ostraka, which has already been discussed by Grenfell and Hunt and Jouguet (see last *Report*, No. 17). Grenfell and Hunt explained them as receipts given

by the officials at the storehouses who received the corn, Jouguet as notes by the same officials of the issue of the corn, while Preisigke regards them as receipts given by the carriers who conveyed the corn from the storehouses. Another aspect of the corn question is dealt with by Rostowzew,⁴⁹ who describes from the papyri the several stages in the assessment and collection of the corn due from the cultivators to the state, and its transport to Alexandria. Articles of a miscellaneous character include one by Prof. Nicole⁵⁰ on the record in a Geneva papyrus of A.D. 142-3 of a certain piece of land having belonged formerly to "King Ptolemy"; another,⁵¹ by the same, on an example of a clay seal of a strategus attached to one of those peremptory orders to the local magistrates (*πρεσβύτεροι* and *ἀρχέφοδοι*) to send up an accused person for trial, of which several other examples exist; and a short article by Wilcken⁵² arguing that the name Osorapis has nothing etymologically to do with that of Sarapis (the *o* of the first name not being transmutable into the *a* of the second), although the two deities were ultimately amalgamated. Finally, a series of notes⁵³ by one whom all students of papyri must always honour, Prof. Lumbroso, must not be passed over without mention, though the points discussed in them are too small to be described here at length.

The linguistic side of the papyri is again dealt with by Dr. Moulton from the special point of view of its bearing on the Greek of the LXX. and New Testament. The grammatical section of his notes⁵⁴ on this subject appears in the *Classical Review*, the lexical (which treats of no less than 105 words) in the *Expositor*.⁵⁵ The orthographical features of the papyri are dealt with at great length in a work by Crönert,⁵⁶ who, however, is concerned primarily (but not by any means exclusively) with the papyri of Herculaneum.

Lastly, students of palaeography may be referred to the facsimiles accompanying the Oxyrhynchus volumes, which are well selected and well executed, though one is always tempted to "ask for more"; to the index part of vol. iii. of the Berlin publication, which includes facsimiles of B.G.U. 913, 970, and 1002, dated in A.D. 206, 177, and B.C. 55 (the latter a very fine and important specimen); to the fine example of Latin cursive of the fourth century accompanying Bresslau's article in the *Archiv* (No. 20 above); to the complete facsimile of the Berlin Didymus; to the specimens of the Leipzig Psalter; to Lenel's Ulpian fragments; and to the second part of the New Palaeographical Society's facsimiles, which contains a column of the Berlin Timotheus-papyrus, and two documents, also from Berlin, dated in A.D. 441 (a period hitherto almost unrepresented) and 556 (B.G.U. 609 and 305).

P.S.—Recently received publications include two small literary texts published by Prof. Nicole. One is a 5th century vellum scrap of Genesis,⁵⁷ containing ch. xxxvii. 3, 4, 9, with several readings markedly different from those of the LXX. It does not agree with what we know of the versions of Aquila and Symmachus in this passage; but unfortunately Theodotion's, which is a more likely alternative, is not here extant. The other, also on vellum, has the beginnings or endings of sixteen lines of elegiac verse on either side of one fragment, and a few letters on another, with marginal scholia.⁵⁸ Prof. Nicole has succeeded in identifying it as a portion of the *Al̃tia* of Callimachus, dealing with the episode of the visit of the Argonauts to Phaeacia, and extracts even from these scanty remains some indications of the manner in which Callimachus' treatment of the subject differed from that of Apollonius. Two books which promise to be of considerable importance for Ptolemaic history, Bouché-Leclercq's *Histoire des Lagides* and Svoronos' Corpus of Ptolemaic coins, I have not yet been able to see.

F. G. KENYON.

BIBLIOGRAPHY.

- ¹ *Oxyrhynchus Papyri*, vol. iii. (1903); vol. iv. (1904).
- ² *New Sayings of Jesus* (Oxford, 1904).
- ³ *Didymos, Kommentar zu Demosthenes, nebst Wörterbuch zu Demosthenes' Aristokratia*, bearbeitet von H. Diels und W. Schubart (Berliner Klassikertexte, heft 1, 1904).
- ⁴ *Die Leipziger Fragmente der Psalmen* (Beiträge zur Geschichte und Erklärung des Neuen Testaments, heft 4, 1903).
- ⁵ *Die Medeia des Neophron*, in *Archiv* iii. 1.
- ⁶ *Greek Ostraka in the British Museum*, in *Classical Review* xviii. 2.
- ^{6a} *Alexandrian Hexameter Fragments*, in *Journ. of Hellenic Studies*, xxiii. 237 (1903).
- ⁷ *Il papiro filosofico del Museo Egizio Vaticano*, in *Archiv* iii. 151.
- ⁸ *Fragment einer medizinischen Schrift*, *ib.* 158.
- ⁹ *A Medical Papyrus Fragment*, in *American Journal of Philology* xxiv. No. 3.
- ¹⁰ *Atene e Roma*, vii. 178.
- ¹¹ *Ibid.*, p. 32.
- ¹² *Ein neuer juristischer Papyrus der Heidelberger Universitätsbibliothek* (1903).
- ^{12a} *Zwei neue Bruchstücke aus Ulpian's Disputationen*, in *Sitzungsber. d. Berl. Akad.*, 1903, pp. 922, 1034; and *Neue Ulpianfragmente*, *ib.*, 1904, p. 1156.
- ¹³ *Greek Papyri* (*Catalogue général des Antiquités Égyptiennes du Musée de Caire*, vol. x. 1903).
- ¹⁴ *Das angebliche Evangelien-Fragment von Kairo*, in *Archiv für Religionswissenschaft* bd. vii. (1904).
- ¹⁵ *Ägyptische Urkunden in den kgl. Museen zu Berlin: Griechische Urkunden* iii. pt. 11, iv. pt. 1.
- ¹⁶ *Archiv für Papyrusforschung*, vol. iii. pts. 1 and 2.
- ¹⁷ *Papyrus Cattaoui*, in *Archiv* iii. 55.
- ¹⁸ *Zum Drusilla-Prozess*, *ib.* 247.

- ¹⁹ *P. Lips.* 13, ib. 106.
- ²⁰ *Adoptionsurkunde von Jahre 381 n. Chr.*, ib. 173.
- ²¹ *Ein νόμος τελωνικός aus der Kaiserzeit*, ib. 185.
- ²² *Ein lateinischer Empfehlungsbrief*, ib. 168.
- ²³ *Papyrus de Magdola*, in *Bulletin de Correspondance Hellénique*, xxvii. 174.
- ²⁴ *Da papiri greci dell' Egitto*, III.-VII., in *Atene e Roma* vi. 333, vii. 32, 86, 120, 178.
- ²⁵ Same title, in *Rendiconti della R. Accademia dei Lincei* xii. (Nov. 22, 1903), xiii. (May 15, 1904).
- ²⁶ *Studien zur Paläographie und Papyrusurkunde*, pt. iii (Leipzig, 1904).
- ²⁷ *Greek Ostraka in America*, in *American Journal of Philology*, xxv. No. 1.
- ²⁸ *Une Inscription Grecque d'Égypte*, in *Revue Archéologique*, 1903, ii. 50-55.
- ²⁹ *Un Papyrus Latin d'Égypte*, ib. 257-261.
- ³⁰ *A Latin Deed of Manumission of a Slave*, in *Proceedings of the Society of Biblical Archaeology*, May and June, 1904.
- ³¹ *Inschriften aus ptolemäischer Zeit III.*, in *Archiv* iii. 126.
- ³² *Orientis Graeci Inscriptiones Selectae*, vol. i. (Leipzig, 1903).
- ³³ In *Archiv* iii. 119 and 232.
- ³⁴ *Adnotamenta in papyros Mus. Brit. graecas*, in *Classical Review* xvii. 26, 193 (1903).
- ³⁵ *Topographie des Faijûm (Arsinoites nomus) in griechischer Zeit*, in *Denkschriften d. kais. Akad. in Wien*, bd. I. (1904).
- ³⁶ *Die lateinischen Elemente in der Gräzität der ägyptischen Papyrusurkunden*, in *Wiener Studien* xxv., heft. 1 (1903).
- ³⁷ *Die Ptolemäischen Münz- und Rechnungswerte*, in *Abhandl. d. kgl. Sächs. Gesellsch. d. Wissenschaften*, bd. xxii., no xii. (1903).
- ³⁸ *Quaestiones Epigraphicae et Papyrologicae Selectae* (Strassburg, 1904).
- ³⁹ *Die Organisation der griechischen Priesterschaft in hellenistischen Ägypten* (Leipzig, 1904).
- ⁴⁰ *Städtisches Beamtenwesen im römischen Ägypten* (Halle, 1903).
- ⁴¹ *Studi papirologici sul matrimonio e sul divorzio nell' Egitto greco-romano*, in *Bullettino dell' Istituto di Diritto Romano* xv., fasc. v.-vi.
- ⁴² *Διοίκησις und Ἰδιος λόγος*, in *Festschrift zu Otto Hirschfelds sechzigstem Geburtstage* (Berlin, 1903).
- ⁴³ *Neue Inschriften und Papyrus zur Geschichte und Chronologie der Ptolemaeer*, in *Beiträge zur alten Geschichte*, vol. ii., heft. 3 (1902).
- ⁴⁴ *Die Müllerinnung in Alexandrien*, in *Zeitschrift für die neutestamentliche Wissenschaft*, iv. 213 (1903).
- ⁴⁵ *Observatiunculae ad papyros juridicae*, in *Archiv* iii. 6.
- ⁴⁶ *Das Gericht der Chrematisten*, ib. 22.
- ⁴⁷ *Über die Freilassung durch den Teileigentümer eines Sklaven*, ib. 252.
- ⁴⁸ *Kornfrachten im Fayum*, ib. 46.
- ⁴⁹ *Kornhebung und -transport im griechischen-römischen Ägypten*, ib. 201.
- ⁵⁰ *Le domaine du roi Ptolémée*, ib. 225.
- ⁵¹ *Le cachet du stratège et les archéphodes*, ib. 226.
- ⁵² *Sarapis und Osiris-Apis*, ib. 249.
- ⁵³ *Lettere al signor professore Wilcken*, v.-ix., ib. 163.
- ⁵⁴ *Grammatical Notes from the Papyri*, in *Classical Review* xviii. 106, 151 (1904).
- ⁵⁵ *Notes from the Papyri*, in *Expositor*, Dec., 1903.
- ⁵⁶ *Memoria Graeca Herculensis* (Leipzig, 1903).
- ⁵⁷ *Un texte de la Genèse*, in *Revue de Philologie*, xxviii. 65 (1904).
- ⁵⁸ *Un fragment des Aetia de Callimaque*, in *Revue des Études Grecques*, 1904, p. 215.

C.—CHRISTIAN EGYPT.*

1. *Biblical.* Several short passages, from both the Old and New Testaments (Gen., Ps., Mat.), have been printed by WINSTEDT, from Sa'idic fragments in the Bodleian.¹

The text of the Coptic Psalter—or, more accurately, Psalters—has never received due critical attention. DYNELEY PRINCE has made a beginning here by printing side by side passages from Ps. i-iii in the Sa'idic (Budge, Rahlfs), Bohairic (Labib), and Septuagint versions.² An examination of these shows that the two Coptic versions are independent.

The publication, announced last year, of the Borgian fragments of the Sa'idic New Testament has now been accomplished by BALESTRI,³ who has thus given us the most valuable aid towards a critical edition of the version since Woide's *Appendix*. He makes use of Ciasca's copies, which reproduce the unemended texts of the MSS. Ciasca's elaborate comparative apparatus is, however, not imitated, the editor holding that this can only be of use at a later stage. Minute descriptions are given of the MSS., as to the approximate age of which an opinion had been obtained from HYVERNAT; while a disconcerting but instructive collation of Woide's print with the Oxford originals is contributed by HORNER. Forty beautiful photographs reproduce almost all the fragments used, and form a most welcome contribution towards Coptic palaeography. Certain of the incidental rubrics from the MSS. (*e.g.* in nos. xliii, lxxv, xci, xevi, xcvi) have an independent liturgical interest.

LEIPOLDT has described⁴ two bilingual New Testament fragments, recently acquired by the Berlin Museum: one giving a passage from Luke in Greek and Sa'idic, the other one from Matthew in Greek and Fayyumic. He thence observes that Greek was employed in the liturgy of the latter province, beside Coptic.

The same writer has edited sixteen biblical fragments from the Old and New Testaments (including those just mentioned), now in the Berlin Museum.⁵ He adds to each useful facsimiles.

The British Museum possesses a beautiful and unique MS. of the Gospels in Arabic (Or. 3382), giving a collation of the Arabic text made by Abû 'l-Farag Hibat Allah ibn al-'Assâl in the 13th century. D. B. MACDONALD has printed and translated the learned Copt's introduction,⁶ wherein he describes the critical materials at his disposal (Greek, Copt.,

* I am again indebted to Prof. L. Scherman for some of the following references.

Ar., Syr.), and incidentally gives curious information as to the custom of translating in church the lections from Coptic into Arabic. The editor lays stress upon the value of the variants here collected and of this MS. as a basis for any future study of the Arabic Gospel versions.

2. *Apocrypha, Gnosticism &c.* E. ANDERSSON, continuing his translations of the Bohairic "Testaments" printed by Guidi (*v. last Report*, 56), has given us that of the patriarch Isaac.⁷

REVILLOUT has announced in several places⁸ his discovery of a Coptic *Gospel of the Twelve Apostles*, and has already given two analyses of the work, with partial translations of it and of other apocryphal fragments which he is about to print in the *Patrologia Orientalis* of MM. Graffin and Nau. The texts appear to be certain familiar fragments from the Borgian collection, some (unpublished) in Paris, and the Strassburg papyrus, admitted by Harnack to be probably from this gospel. The author of the work R. recognizes as the Pseudo-Gamaliel, and he declares that it will in future be impossible to study the criticism and exegesis of the New Testament without having regard to it. Yet it is difficult to understand upon what principles R.'s text can be constructed, seeing, on the one hand, that it has been put together from fragments of wholly disconnected MSS., and, on the other, that we have no Greek text of this gospel surviving, which might be taken as a guide.

Before, however, REVILLOUT's edition has appeared, a number of the same texts—those in Paris—have been edited and translated with minute exactitude by P. LACAU,⁹ who was unaware of R.'s intentions. Parts of five MSS. have been brought together, all referring to the ministry or the passion and resurrection of Christ. No. i is related to the known *Acta Pilati*; no. ii may be from an apocryphal gospel, and treats of Pilate at the tomb; no. iii is perhaps from the gospel of Bartholomew; no. iv, the apocalypse of Bartholomew, is from the MS. to which Dulaurier's fragment belonged; no. v, a gospel treating of Christ's ministry and of Peter's bishopric. Excellent photographs reproduce all the MSS.

CONRADY, whose views as to the value of the *Protevangelium* did not meet with general acceptance, has now examined the sources for the story of the flight into Egypt.¹⁰ The short accounts to be found in the apocryphal gospels of Matthew and Thomas point to earlier, forgotten sources, as do the Arabic legends. These, he suggests, are to be sought in a lost termination of the *Protevangelium*. He is inclined to attribute certain features of the story to pagan myths of Egypt. It may be mentioned that the present writer is preparing an edition of the Arabic homilies of Cyriacus of Behnesa on this theme.

In a review of C. Schmidt's *Alte Petrusakten*, MONTAGUE JAMES expresses himself hardly in agreement with S.'s denial of the Gnostic character of that work.¹¹

This year the long looked-for edition of the Coptic *Acta Pauli* by C. SCHMIDT has appeared¹² (*v. Report*, 1897-98, 60). The text has been laboriously pieced together from some 2,000 small fragments of papyrus, dating, the editor now holds, from the 6th century or earlier. The text is in an interesting idiom, intermediate between the Achmîmic and Sa'idic. S.'s theory as to the origin and history of the work is parallel to that which he has proposed for the Acts of Peter. An imaginative story, based upon the canonical history of the apostle, was early adopted into the heretical *corpus* of the Manichees. Thus made unpalatable for the orthodox, it was eventually re-edited; and it is to this later recension that we owe the survival of those popular incidents from the story—the Acts of Paul and Thecla, the correspondence of Paul with the Corinthians and his martyrdom—which have generally been considered as independent compositions, but which this ancient Coptic text now shows us as integral portions of the Acts. "Paul and Thecla" was, according to Tertullian, the work of a presbyter of Asia Minor; hence, S. argues, we may assume this presbyter to be responsible for the whole Acts. The work has been reviewed by HARNACK¹³ and VON DOBSCHÜTZ.^{13a}

The Arabic text of the version current in Egypt of the apocryphal Acts of the Apostles, though utilized by Guidi, had hitherto not been printed. An edition with translation, from a 14th century MS. in the Nitrian monasteries, has now been published by MRS. LEWIS.¹⁴ When shall we have a collective, critical edition of the numerous remains of that ancient Sa'idic version, whence both the Arabic and the Ethiopic derive?

Fragments of an Apocalypse of Moses, in the Fayyûmic dialect, and of the Acts of St. John, are included in a series of texts from the Berlin Museum, published by LEIPOLDT (nos. 181, 182).¹⁵

Hebbelynck's *Mystères des Lettres* continues to attract critics. E. GALTIER's study of some of its problems is among the most valuable that have appeared.¹⁶ He shows that the supposed want of connection between the fourth part of the text and the remainder is imaginary, and that the writer was generally more logical than has been assumed. He gives further proofs of the ultimate Greek origin of the Coptic text, and he has an interesting discussion of the symbolic cosmology involved, and of other similar systems.

A study by JACOBY¹⁷ of the ideas—often those relating to eternity—of which the frog is, in later Egypt, a symbol, is rather difficult to follow: it

is, however, not yet completed. The most familiar relic from this period on which the frog appears is a class of earthenware lamp. I do not think its depiction here has as yet been satisfactorily explained.

JACOBY deals also¹⁸ with the description of Christ as an old man of youthful aspect, which is to be found in several of the apocryphal Acts, noting that the same appearance is likewise ascribed to Simon Magus and to Antichrist. This is, he holds, but a survival of the Egyptian myth symbolizing the sun's course from dawn to sunset. Even in the canonical Gospels he sees reminiscences of it (Matt. xvii. 2).

A long but clearly written account of the Ophites has been contributed to Hauck's *Realencyclopædie* by LIECHTENHAN,¹⁹ whose previous studies well fit him to treat such subjects.

3. *Liturgical*. It was announced some time ago that the Coptic Church was to issue an authoritative edition of its missal (*Euchologion*). This has now appeared;²⁰ and, in the care taken with the text and the wealth of rubrics and notes, the book is a credit both to its editor, 'ABD AL-MESSIH, a Nitrian monk, and to its publisher, C. LABIB. Twenty MSS. are said to have been consulted; but, as usual, no description is to be met with more precise than occasional references to "the ancient copy." The three Anaphoras are, as in other editions, preceded by the services of Evening and Morning Incense, and are followed by a number of occasional prayers (*kismah*). Much interesting information upon ritual, liturgical books, and terms is to be found in the notes, while actual as compared with earlier usage is frequently recorded. The text of the services differs not appreciably from the Romanized editions (*v. Report*, 1899-1900, 52), excepting of course in a few Monophysite features (certain names in the diptychs, the absence of that of the Pope and of the Council of Chalcedon, the omission of the *filioque*). A section is inserted giving (after five MSS.) those of Ibn al-'Assâl's canons which relate to the mass.

Some attention has of late been paid to the metrical compositions of the Egyptian Church, and it is a pity that A. MALLON's good description and analysis of the *Theotokia*,²¹ wherein the most popular of them are collected, should be based solely upon one modern copy; though it is true that no MS. of more than some two centuries old seems to be extant.

It seems appropriate to refer here to VON LEMM's edition of what remains of the Sa'idic *Triadon*²² (Zoega cccxii), although it cannot be certainly affirmed that the composition has a liturgical purpose. Its great value lies in its rich vocabulary, and all will be grateful for this careful print of both Coptic and Arabic texts, in the latter of which VON ROSEN has given assistance. Translation and commentary are to follow later. The editor

would, on palaeographical and linguistic grounds, assign the text to the 13th or 14th century; and indeed one passage points decidedly to the latter of these. For § 687 refers to "Barsuma, the sage of our time," i.e. presumably B. the Naked, *ob.* 1317. Further, § 532 appears to speak of Easter of the current year as falling on April 11th, which, considering the former circumstance, should probably point either to 1311, 1316, or 1322.

In a collection of extracts from oriental encomiums and hymns relating to the Virgin, GOUSSEN has included specimens (translated) from the service-books of the Egyptian and Abyssinian churches²³: the *Theotokia*, *Antiphonarium*, and *Weddâse Mariam*.

Of the Berlin Coptic fragments which LEIPOLDT has printed²⁴ two are liturgical: no. 179 is from the canticle of the Three Children, and no. 186 is not a list of martyrs, but part of a diptych of Alexandrine patriarchs, from the 11th to the 49th, the names after that being presumably (as in a similar British Museum fragment) those of local bishops.

From a copy by De Ricci, CRUM has edited²⁵ a fragment of a papyrus book containing short sections of St. John's Gospel, each followed by a *ἐμπνεῖα* in Greek and Coptic, apparently a sort of paraphrase or meditation. Other occurrences of the term point to a liturgical use. The MS. came from Antinoë, and seems exactly parallel to a fragment lately found in the *Qubbah* at Damascus.

A good account of the Alexandrine and Ethiopian liturgies by GASTOUÉ, with a full bibliography by LECLERCQ, is included in Dom Cabrol's *Dictionnaire*.²⁶

4. *Literature and History*.—The Coptic texts relating to the Council of Ephesus which Bouriant published twelve years ago (*Mission au Caire*, viii) have again been studied from the theological standpoint. KRAAZ has retranslated them,^{26a} with the help of C. Schmidt's collations, and finds them, on the whole, well representative of the Greek documents. The prominence given to the monk Victor, whom (independently of Bolotof) he has identified as an historical personage, is a proof of the Egyptian origin of this version; and this is borne out by the strongly Cyrillic sympathies of its compiler. It is a pity that the Borgian fragments of Bouriant's texts have not been dealt with: Zoega clxiii belongs to B.'s first, clxiv to his second MS. Cf. also Mai, *Scr. Vet. Nov. Coll.* iv. 249.

H. GUÉRIN's publication of a Sinuthian fragment in the Louvre (*v. last Report*, 58) is now completed and provided with a translation.²⁷ The most interesting of the short texts (? extracts) is the last, directed first against the Meletians, who took the communion as often as eighteen times

in a day, and then against others who abstained from communicating on Sunday.

As a contribution towards the solution—apparently as distant still as ever—of the problem as to the origin of the eighth book of the Apostolic Constitutions, HORNER has published²⁸ and translated the texts of the Ethiopic *Senodos* and the corresponding Arabic, the latter for the first time; and has translated, for the first time completely into a European language, the probable parent of these, the Sa'idic version of the Ecclesiastical Canons as edited by Lagarde (*Aegyptiaca*), besides printing some fragments from divergent texts of this. The variants from several MSS. of each version are given in separate collations, and a long introduction examines, phrase by phrase, their mutual relationships. The whole makes a volume of some 500 pages.

The longest of the additional Sa'idic fragments given in the work just described has been simultaneously edited by LEIPOLDT,²⁹ who terms it an "extract from the eighth book of the Apostolic Constitutions," in what he holds to be an older form of the text than Lagarde's. These two Sa'idic recensions show us, he thinks, earlier stages in the history of the eventual text of the eighth book. His work is reviewed by KRAAZ.³⁰

Remnants of an early Sa'idic text of the Basilian canons, otherwise known only in Arabic, have been observed by CRUM.³¹

LEIPOLDT's Berlin fragments³² contain four homiletic texts: no. 180, an extract from Amos and one from Shenoute, upon an ostrakon; no. 190, from Severian of Gabala, upon St. Michael; nos. 191, 192, unidentified passages.

HAUSCHILDT endeavours to show³³ that, since the "presbyters," or village elders, are familiar civil officials in late pagan and early Christian Egypt, and since in the *Didache* no such local officials appear to be known, that work cannot have had its origin in Egypt.

An important contribution towards the history of Egyptian monasticism might have been noticed last year: the revised edition of PREUSCHEN's examination of the evidence for connecting the earliest recluses and solitaries with the pagan *κάτοχοι* or "possessed" of the Memphite Serapeum.³⁴ He shows that the latter were a guild of privileged beggars, who had elected to dwell in the temple domain with the object of obtaining, by "incubation" in the sanctuary, healing or oracles, either for themselves or others. They subsisted on fees or charity, and do not seem to have been in any way obliged to remain in the temple, much less in ascetic seclusion. Hence Pachomius and the first Christian hermits cannot legitimately be connected with them.

It is seven years since E. C. BUTLER published the studies in the *Historia Lauinica* which discussed and often settled the literary problems surrounding that work. He has now edited the Greek text itself,³⁵ according to the shorter of the two recensions, with an elaborate critical apparatus. A highly interesting commentary, in the form of notes on selected points, is added, wherein much new information is collected and not a few long-standing confusions and obscurities are cleared up.

It may be here noted that, while Butler (note 69) is inclined to admit the possibility of Gayet's mummies being actually those of Thais and Serapion (*v. Report* 1900-01, 77), BATIFFOL declines to accept the story of Thais and her conversion as historical.³⁶

We announced last year PEREIRA's publication of the Ethiopic text of the life of Paul of Thebes; we now have the translation, with a critical introduction.³⁷ The editor finds its nearest counterpart, not in any of the other oriental versions, but in one of the Greek versions. He draws attention to curious resemblances with the Buddha legend.

The recent articles in Hauck's *Realencyclopædie* include one on John Moschus by PREUSCHEN, whose words suggest the hope that he contemplates an edition of the "Pratum," so invaluable for the history of later Egyptian monasticism; and one on Pachomius and the subsequent history of his monasteries by GRÜTZMACHER.³⁸

Baumstark's proposal to read "Julius" for "Hippolytus" as the author of the famous canons (*v. Report* 1902-03, 57) is declined by FUNK³⁹; though he recognizes that only orientalist can finally decide this question.

HARNACK thinks⁴⁰ that, though these canons contain elements not inadmissible as of Hippolytus' age and country, they are, in the form at any rate in which we know them, "an Egyptian church-order," many of whose precepts could not be either western or prenicene.

Attention need scarcely be drawn here to the chapters of HARNACK's new volume⁴¹ which relate to the literary work of the Alexandrine church down to the age of Constantine. These include, besides sections on Clement, Origen, Peter Martyr &c., discussions of the problems connected with the apocryphal and juristic works which either originated with the Egyptians or were early adopted by them.

A good *résumé* of the recent discussion as to the early system of electing the Alexandrine archbishops (*v. Report* 1900-01, 69) is given in an article by CABROL in his *Dictionnaire*.⁴²

After some years of announcement and expectation, we now have the opening portions of two editions of the Patriarchal Chronicle of Severus of Ashmunain. One is by EVETTS, and appears in the *Patrologia* of MM.

Graffin and Nau;⁴³ the other, by SEYBOLD, has been secured by M. Chabot for his *Corpus* of the Christian writers of the East.⁴⁴ Of the former the Arabic text, down to the sixteenth patriarch, is printed; of the latter, that to the thirty-eighth. But the former has its translation (English) simultaneously with the text, while that of the latter (Latin) is still to come. Neither as yet gives a commentary. Each has used, it seems, six, though not the same six, MSS

M. Chabot's series also includes an edition of the so-called *Chronicon Orientale* of Butrus ibn Râhib (13th century), long known in translations.⁴⁵ Von Gutschmid had a high opinion of the merits of the work, and an edition of the Arabic text is doubtless valuable. But it is a pity that its editor, CHEIKHO, has contented himself with retouching Assemani's Latin version, which was, in accuracy, scarcely an improvement upon that of Abr. Ecchellensis. Among many instances of inaccuracies which, though small, suffice to shake our confidence, we may cite p. 121 *in insulam Africae*, where Ecchellensis had rendered rightly *in occidente*, and p. 129 *Aegypto*, where Ecchellensis had the clearly correct *Cairum*. The translation may be "substantially" accurate; it must not claim to represent the text precisely.

Among the most interesting passages in Shenoute's writings is that wherein he describes the incursions of Nubian marauders and the flight of immense crowds to the protecting stronghold of his monastery. The texts in question have been separately edited and translated by LEIPOLDT,⁴⁶ who incidentally emends the passage of Evagrius, mentioning inroads of "Blemmyes" in the Oasis (in reference to Nestorius). Being in the western desert, these would more probably be Nubians.

The Sa'idic fragments published by WINSTEDT (*v. above*) include one wherein the angel Raphael, the king (doubtless Arcadius), and the empress Eudoxia are mentioned. It belongs probably to one of the encomiums upon this angel or to the stories relating to the building or consecration of a *τόπος* dedicated to him (*e.g.* Zoega *celvi*, Paris, 1321, foll. 5, 6, 12).

The texts to be noticed here among LEIPOLDT's Berlin fragments⁴⁷ are: no. 183, martyrdom of Paul and Ptolemy, still to be identified; no. 184, martyrdom of Sane, presumably the hero of the 24th Barmudah; no. 185, probably from the popular legend connecting the youth of Diocletian with Egypt; no. 188, from the story of Gesios and Isidore (*v. Aeg. Zeitschr.* '83, 137); no. 189, miracles of St. Colluthus.

Clugnet's edition of the Greek text of the stories about Daniel the Scetiotie has been rather severely criticized by BONNET,⁴⁸ who had himself contemplated an edition.

The dates of the Alexandrine patriarchs of the first half of the 6th century are calculated afresh by BROOKS,⁴⁹ whose conclusions differ slightly from those of Krüger.

NAU has discussed the relationship of the Coptic and Syriac Lives of Dioscorus⁵⁰ (*v. last Report*, 58). He finds them independent, the former belonging to an earlier literary stage than the latter.

A long review by DE RICCI of A. J. Butler's *Conquest of Egypt* makes numerous suggestions.⁵¹ K. VOLLERS has also reviewed it.^{51a} In this connection we may mention LUMBROSO's notes⁵² on the condition of Egypt on the eve of the Arab conquest.

Another important publication by VON LEMM has appeared this year:⁵³ an elaborate edition of the known fragments of the *History of Alexander the Great*, in the Sa'idic version, including the two unpublished Berlin leaves. The MS. he would date in the 11th century—I should incline to place it considerably later—while the form of its text, derived from a Greek original younger than those extant, is attributed to the 6th century. He endeavours to show that the seeming irregularities of the idiom are, in reality, in accordance with the later system of orthography. An interesting excursus on the use of Arabic words in Coptic occurs on p. 35. An appendix criticizes Pietschmann (*v. Report* 1902-03, 59).

In the course of a recent exploration of the northern Delta, HOGARTH⁵⁴ examined the positions and limits of a group of episcopal sees there, some of which are very uncertain (*v. last Report*, 15, 16). He became aware of Daressy's study of the same ground only after writing his article.

Statistical works dealing with Asiatic Turkey record settlements of "Copts" among the native population—a surprise to those who know the Copts as among the least travelled of mankind. And, in fact, LAMMENS shows⁵⁵ that the name "Egyptian" here has acquired the same meaning as with us: the settlers are gipsies.

5. *Non-literary Texts.* In the collection of the Kazan University Museum, described by TURATIEF,⁵⁶ is a long Coptic papyrus containing yet another of the legal deeds from the monastery of St. Phoebammon at Jêmé. It is of unusual interest, owing to the peculiarity of its formulae. On the back is an Arabic magical text.

Since the appearance of Crum's Catalogue of the Coptic monuments at Cairo, the Museum has acquired several more. These, with the additional Greek Christian stelae, are published by LEFEBVRE.⁵⁷ He has, however, included some which can scarcely be Christian (nos. 8, 20, 24). In no. 28 we may perhaps read *Victor* *ιατόρος* (*Victorianus* is unlikely). In 32 I would suggest "the *μακάριος Shenouti*." In 36, *Ianné* is a man's name, and the

text ends apparently with the date, "19th of Pashôns, 1st Indiction." Besides the miscellaneous stelae, a series found at Antinoë is given, with some from the neighbouring Tunah, where we see the saints of the district, Colluthus and Phoebammon, invoked (no. 31 should therefore come thence). The marble stelae, generally with Bohairic texts, of which L. gives some more examples, are interesting and still require localization. Coptic stelae from Tehneh (N. of Miniah) are also included.

A number of Greek stelae from the latter site are also edited by LEFEBVRE.⁵⁸ Among the Christian texts one is obscurely dated. If it be read, as suggested, A.M. 239, the year A.D. would be 523, not 527.

The interesting stele, found by Lyons in Nubia and published by Sayce (*v. Report* 1897-98, 69), has been published afresh, with a photograph, by MASPERO.⁵⁹

The temple of Osiris at Abydos preserves a variety of graffiti by the nuns who inhabited the neighbouring convent, referred to in the correspondence of the archimandrite Moses (*v. Zoega*, no. ccxiv). Many of these, copied by Miss Murray, are edited for her by CRUM,⁶⁰ together with others formerly published by Bouriant. The most interesting group records the heights to which the Nile rose in several years. Their date is very uncertain.

CRUM has also edited⁶¹ what are presumably the most conspicuous of the numerous Coptic texts from the walls of Shenoute's "White Monastery." They were copied by Canon Oldfield, and give some remarkable information regarding the medieval restorations of the building and the composition of the monastic library.

A further instalment of the Berlin ostraca, containing sixty-two texts and lithographed as before by CRUM, has been issued.⁶²

At the Hamburg Oriental Congress, 1902, KRALL gave an account of recent acquisitions in the Rainer Collection;⁶³ among them, some 200 Coptic papyrus documents from the correspondence of a 7th century lawyer at Hermopolis.

The immense papyrus collection recently presented to the University of HEIDELBERG contains a certain proportion of Coptic documents, though the majority and the most important of the texts are in Arabic.⁶⁴

6. *Philology.* The appearance of a second edition of STEINDORFF's Grammar⁶⁵ is a welcome event. The book remains the same in general structure, but has undergone an entire revision, few paragraphs being now in detail what they were. The most notable changes are in those sections which have come in contact with Sethe's *Verbum*. Comparisons with the other dialects are now mostly omitted, as the author contemplates a treatment of these in a separate volume. The reading lessons, too, are

unaltered, in view of the promised Chrestomathy. An instructive index to the Greek words occurring in these is supplied by LEIPOLDT.

SPIEGELBERG has dealt with the hieroglyphic origins of various Coptic words.⁶⁶

With reference to the influence claimed for the Coptic syntax upon the Arabic of Egypt, GALTIER ranges himself on the side of Spitta, in unwillingness to regard that influence as demonstrated.⁶⁷

7. *Art and Archaeology.* Not merely to the student of the art of later Egypt will the volume be of value wherein STRZYGOWSKI has catalogued all the Christian material in the Cairo Museum excluded from Crum's volume in the same series.⁶⁸ Students of other aspects of Byzantine art will find much to interest them among the 850 objects described. Stone sculptures, woodwork, an unrivalled series of bronze vessels, carved bone and ivories, many remains of worked leather, are among the groups comprised in the volume, which is generously illustrated with photographs, not only of the objects catalogued, but also of parallel examples from other collections. The absence—not by S.'s choice—of the earthenware lamps is to be regretted. The book has been usefully analyzed by DIEZ^{68a} and has been reviewed by CRUM.⁶⁹

In criticizing the recent restorations in the cathedral of Aachen, STRZYGOWSKI⁷⁰ has occasion (pp. 42, 78) to speak of the Armenian builders and artists whose work can be traced in the west, and so refers to the frescoes in Shenoute's "White Monastery," which bear the name of Theodore, an Armenian painter of the 12th century. REBER, in a review, holds that S. overestimates the influence of these oriental craftsmen.^{70a}

STRZYGOWSKI's views upon Byzantine and oriental art history naturally meet with opposition. Some of his recent critics are noticed sympathetically by STUHLFAUTH.⁷¹ Conspicuous among the opponents of his main thesis—an oriental, Syro-Egyptian, renaissance which overwhelmed classic tradition, and thus produced the art of triumphant Christianity—is FURTWÄNGLER, whose criticism of S.'s *Hellenische u. Koptische Kunst*⁷² is chiefly concerned with the ivory and bone carvings, which are, for the most part, purely classic and by no means as late as S. regards them. The mere recrudescence of primitive clumsiness must not be mistaken for a return to a local (Egyptian) style. Coptic art is merely "depraved hellenism."

The first instalment of CLÉDAT's *Baouit*^{73a} is occupied with the better preserved of a score of the so-called "chapels," whose remains are scattered over the square half-mile once occupied by the great monastery of Apollo (*v. last Report*, 64). The churches and cemeteries are to be

described later. Fifteen little "chapels" form a single group of buildings; but as several of these were undecorated, and as others were used to store wine-jars, while independent "churches" are spoken of, may not this group rather represent the main body of monastic buildings? The frescoes are of great interest and are reproduced very accurately, as the photographs show, in C.'s water-colours. Biblical scenes (life of David) and personages (prophets) alternate with popular saints and monastic worthies, the latter generally holding large keys. Numerous Coptic *graffiti* are printed, many of them unintelligible, and none, it seems, of special importance.

Dom Cabrol's *Dictionaire* contains a very exhaustive article by Dom LECLERCQ⁷³ upon the topography and archaeology of Christian Alexandria, with a sketch of its early ecclesiastical history and a long bibliography.

The same work includes a shorter article, also by LECLERCQ, upon the Christian antiquities (especially the textiles) which have for so long been coming to the surface at Akhmim (here wrongly spelt Akhmîn).⁷⁴

Further, by the same writer, an article on the monastic title *Ama*,⁷⁵ in connection with which the texts of several stelae are reproduced.

Excavations at Ed-Deir, near Abû Roâsh, have disclosed the remains of a monastery, with rich mosaics and marble columns. According to PALANQUE's report,⁷⁶ inscriptions had been found but since destroyed—a real loss, as we know so little of the monasteries once famous in the neighbourhood of Memphis.

A contribution towards our knowledge of the cult of St. Menas is made by BLOMFIELD and DUTILH, who describe twenty-nine flasks in the Alexandria Museum^{76a}. Among the types is that (no. 2) of the horseman—St. George, according to V. Schultze—which recalls the ivory comb published by Strzygowski (*Kopt. Kunst*, Taf. xvii) and still requiring interpretation.

The identity of Menas, the saint formerly honoured at Salona, is still doubtful (*v. Report*, 1899-1900, 51). It is now suggested that the inscriptions found may refer to a deposition of his relics.⁷⁷

8. *Miscellaneous*. A descriptive catalogue of the MSS. brought from the East by CIASCA,⁷⁸ includes several Christian-Arabic books, among which a work by Paul of Boush (*sic*), a popular 13th century divine; and a list of the Coptic papyri published by the late cardinal, but now, so far as I have been able to ascertain, mislaid.

DE RICCI devotes several pages to a description of von Lemm's works, adding various bibliographical notes.⁷⁹

In LADY AMHERST'S Egyptian history a long chapter is devoted to the

Christian period,⁸⁰ and, incidentally, an interesting photograph of a Coptic priest with two young deacons, in liturgical vestments, is given.

MRS. LEWIS'S description of her visits to the monasteries of Anthony and Paul and to those of Nitria is accompanied by several photographs of the buildings and the monks.⁸¹

K. HEROLD, who spent an Easter in the Nitrian monasteries, describes them and gives some photographs of the buildings.⁸²

FATHER E. NOURRIT S.J., gives a statistical view⁸³ of the various Christian sects in Upper Egypt, an account of the efforts of Leo XIII to increase the Catholic body, and of the prospects of its attracting large numbers of the Copts. He disclaims emphatically any attempt to "latinize" their converts, who he hopes may be employed in evangelizing inner Africa.

This report cannot be closed without a reference to the great loss which Coptic studies have sustained by the untimely, though hardly unlooked for, death of FORBES ROBINSON, whose long illness ended fatally on February 7th, 1904. Ill-health and arduous college duties hindered him from producing more than one book (*Coptic Apocryphal Gospels*) and one long article (*Egyptian Version*, in Hastings's *DB.*) upon the subjects which interest us here; and the admirable quality of what he accomplished does but make the regret the deeper, that he was not permitted to carry out his further plans. It is understood that the critical edition of the Sa'idic New Testament which he and Cronin had in hand will be carried on by the latter.

W. E. CRUM.

BIBLIOGRAPHY.

- ¹ *P. S. B. A.* xxv. 317, xxvi. 215.
- ² *Journ. Bibl. Lit.* xxi. 92.
- ³ *Sacr. Bibl. Frag.* iii, Rome, 1904.
- ⁴ *Zeitschr. f. die NT. Wiss.* iv. 350.
- ⁵ Berlin, *Aeg. Urk., Kopt.*, Bd. i, Heft 5.
- ⁶ In a *Homenaje* for Prof. F. Codera of Madrid. (I have only seen a reprint.)
- ⁷ *Sphinx*, vii. 77.
- ⁸ *Rev. Bibl.* 1904, 167, 321; *Bessarione*, viii. 14, 157, 309; *Ac. des Inscr.*, C.R., 1903, 246, *Journ. As.*, 10^{me} sér., ii. 162.
- ⁹ *Mémoires . . de l'Inst. franç. au Caire*, ix.
- ¹⁰ *Theol. St. u. Kr.* 1904, 176.
- ¹¹ *J. Theol. St.* 1904, 293.
- ¹² *Acta Pauli*, Leipzig, 1904.
- ¹³ *Th. Lit. Zeitung*, 1904, 322.
- ^{13a} *Deutsche Lit. Z.*, 1904, 458.
- ¹⁴ *Horae Semiticae*, iii and iv.

- ¹⁵ Berlin *Aeg. Urk.*, Kopt., Bd. i, Heft 6.
- ¹⁶ *Bull. de l'Inst. franç. au Caire*, ii. 139.
- ¹⁷ *Sphinx*, vii. 219.
- ¹⁸ *Ib.*, vii. 108.
- ¹⁹ *Realencycl. f. Protest. Theol.*³ xiv. 404.
- ²⁰ *Kitāb al-Ḥūlāg̃ 'l-mukāddas*, Cairo ('*Ain Shems Press*, 1902).
- ²¹ *Rev. Or. Chr.*, 1904, 17.
- ²² *Das Triadon*, i, St. Petersburg, 1903.
- ²³ In J. H. Schütz's *Summa Mariana*, Paderborn, 1903.
- ²⁴ *V.* ¹⁵ above.
- ²⁵ *P. S. B. A.* xxvi. 174.
- ²⁶ *Dict. d'Archéol. Chrét.*, col. 1182.
- ^{26a} *Texte u. Unters.*, NF. xi. 2.
- ²⁷ *Rev. égyptol.* xi. (I have only seen the tirage-à-part.)
- ²⁸ *The Statutes of the Apostles*, London, 1904.
- ²⁹ *Texte u. Unt.*, NF. xi. 1b.
- ³⁰ *Deutsche Lit. Z.*, Sept. 3, 1904.
- ³¹ *P. S. B. A.* xxvi. 57.
- ³² *V.* ¹⁵ above.
- ³³ *Zeitschr. f. die NT. Wiss.* iv. 235.
- ³⁴ *Mönchtum u. Sarapiskult*, 2d ed., 1903.
- ³⁵ *Texts and Studies*, vi. no. 2.
- ³⁶ *Bull. Litér. Ecclés.* (Toulouse) 1903, 207.
- ³⁷ Coimbra, 1904.
- ³⁸ *Realencycl. &c.*, xiii. 483 and xiv. 548.
- ³⁹ *Theol. Quart. schr.*, 1903, 478.
- ^{40, 41} *Chronol. der Altchr. Lit.* ii., 1904.
- ⁴² *Dict.*, &c., col. 1204.
- ⁴³ *Hist. of the Patriarchs &c.* (Patrol. Orient., T. i, Paris, 1904).
- ⁴⁴ *Severus ben el-Moqaffa'* (Corp. Script. Christ. Orient., Paris, 1904).
- ⁴⁵ Petrus ibn Rahib, *Chron. Orient.* (do. do.).
- ⁴⁶ *Aeg. Z.* xl. 126.
- ⁴⁷ *V.* ¹⁵ above.
- ⁴⁸ *Byzant. Z.*, xiii. 166.
- ⁴⁹ *Ib.*, xii. 494.
- ⁵⁰ *Journ. As.*, 1903, ii. 181.
- ⁵¹ *Rev. Archéol.*, Mai—Juin, 1904, 450.
- ^{51a} *Histor. Z.*, NF. lvi. 490.
- ⁵² *Acc. dei Lincei, Rendic.*, 1903, 312.
- ⁵³ *Der Alexanderroman bei den Kopten*, St. Petersburg, 1903.
- ⁵⁴ *Journ. Hellen. Stud.*, 1904.
- ⁵⁵ *Rev. Or. Chr.* 1903, 633.
- ⁵⁶ *Descript. of Egyptian Antiq. in Kazan Univ. Mus.* (in Russian), St. Petersburg, 1903.
- ⁵⁷ *Bull. de l'Inst. franç. au Caire*, iii. 69.
- ⁵⁸ *Bull. Corresp. Hell.*, xxvii. 369.
- ⁵⁹ *Annales du Serv. des Antiq.* iv. 161.
- ⁶⁰ In M. A. Murray, *The Osireion* (Eg. Research Acc., 1904), §. 41, pll. xxv—xxxvii.
- ⁶¹ *J. Theol. St.*, v. 552.
- ⁶² Berlin, *Aeg. Urk.*, Kopt., Bd. ii, Heft 1.
- ⁶³ *Internat. Orient. Congr.* (Hamburg), 1902, Sect. viii A.

- ⁶⁴ C. H. Becker in *Frankf. Zeitung*, June 20, 1904.
⁶⁵ *Kopt. Grammatik (Porta Linguarum)*, 2. Aufl., 1904.
⁶⁶ *Rec. de Trav.*, xxvi. 34.
⁶⁷ *Bull. de l'Inst. franç. au Caire*, ii. 212.
⁶⁸ *Catal. général . . . du Musée du Caire*, Vienna, 1904.
^{68a} *Byzant. Z.*, xiii. 545.
⁶⁹ *Lit. Centralbl.*, 1904, 1005.
⁷⁰ *Der Dom zu A. und seine Einstellung*, 1904.
^{70a} *Byzant. Z.*, xiii. 541.
⁷¹ *Theol. Jahresber.*, xxii. 1368.
⁷² *Berl. Philol. Woch.*, 1903, 946.
^{72a} *Méms. de l'Inst. franç. au Caire*, xii.
⁷³ *Dict. &c.*, col. 1098.
⁷⁴ *Ib.*, col. 1242.
⁷⁵ *Ib.*, col. 1306.
⁷⁶ *Bull. de l'Inst. franç. au Caire*, ii. 163.
^{76a} *Bull. de la Soc. Archéol. d'Alex.* no. 6, p. 38.
⁷⁷ *Anal. Bolland.*, xxiii. 14.
⁷⁸ *Bessarione*, viii. 258.
⁷⁹ *Rev. Archéol.*, 1903, ii. 302.
⁸⁰ *A Sketch of Egyptian History*, London, 1904, ch. xiv.
⁸¹ *The Century Ill. Monthly Mag.*, Sept., 1904, 745.
⁸² *Illustrierte Zeitung*, March 31, 1904.
⁸³ In *The Month*, vol. 103, 18, 404; vol. 104, 51.

ARABIC STUDIES.

(a) LITERATURE.

THE year that has passed has been fruitful in editions of Arabic texts of importance, but most of these have no direct connexion with Egypt. There has been a new edition of the Egyptian history of Jalāl al-dīn of Asyout, the polygraph ordinarily known as Suyūṭī, and as the former edition was lithographed, whereas this is printed from type, the new one is certainly an improvement: it has, however, none of the characteristics of an edition in the European sense of the word, no index, and no account of the MSS. on which it is based. Since the very learned Suyūṭī had access to materials now lost, it would be desirable to have an edition of this book resting on some secure foundation. The history, geography, and natural history of the Sudan have been treated by Mr. Na'oum Shukair in a monumental work dedicated to Wingate Basha, and based partly on printed works, but largely on the author's own observations during the expeditions of Wolseley and Kitchener, both of which he accompanied, and on MS. sources; peculiar interest attaches to the autobiography of Zubair Basha, which is racy reading. Much light is thrown on the origins of Mahdism

and on the motives and conduct of the chief characters who figured in the series of events which led to the acquisition of the Sudan for Egypt and Great Britain. A good English translation of this work is a need which cannot be too speedily supplied.

An account of the Moslem conqueror of Egypt is to found in the Class-Book of Ibn Sa'd, a gigantic compilation by Wākidi's Secretary, of which the name and some of the contents have long been known to scholars from the works of Muir, Sprenger and Loth, but of which it was left to the energetic, industrious, and capable Sachau to organize the publication. The Berlin Academy is patron of the work: as colleagues Sachau has procured some scholars of tried capacity, including Brockelmann and Horowitz. The student of the origins of Islam will have to master these mighty volumes. Nor will he be able to dispense with another work on a colossal scale, of which the last volume has recently appeared in Cairo: the Commentary on the Koran by the historian Ṭabarī, whose work will render that of his successors unnecessary to the European student. And for the history of the dogmas of Islam valuable material will be found in the Book of Sects and Religious Opinions by Ibn Ḥazm the Zāhirite, of which a beautifully printed edition has recently appeared in Cairo, though it is probable that Goldziher's monograph on the Zāhirites will be found to have secured all the gems which it contains. Rather nearer Egypt is the Divan of Sibṭ Ibn al-Ta'āwidhī, one of Saladin's encomiasts, of which an edition based on two Bodleian MSS. was issued in March by the present writer from the Muḳtataf press.

Not a little connected with the government of Egypt in the period immediately preceding the rise of the Faṭimide dynasty is to be found in the works of Hilāl al-Šābi, edited by Mr. Amedroz. This book is one of the most important contributions to the history of the Abbasid period that we possess; accurate details of administration are given such as are scarcely to be found elsewhere; the historian of the Faṭimide dynasty will be able to learn from it some of the causes which led to the severance of Egypt from the sovereignty of Baghdad. Mr. Amedroz has provided these texts with an ample analysis in English, a glossary, and indices; he has thus rendered a translation not quite indispensable for those who know little or no Arabic. The work is issued by the meritorious Brill of Leyden, but printed at Beyrut with the beautiful types of the Jesuit press.

Mr. George Zaidān, editor of the *Hilāl*, is continuing his history of Islamic civilization; the second volume contains an elaborate comparison of Egyptian finance under the Caliphs with the budgets of modern times; his work has attracted considerable attention among Arabic scholars in

Europe, and the third part, which is to appear this year, is eagerly expected. The book displays a familiarity with European research which we rarely find in Oriental treatises. Mr. Zaidān has also re-issued this year his work on the Philosophy of Language applied to Arabic, which contains much interesting matter.

From the Arabian point of view the most important literary monument which this year has produced is Mr. Soleyman Bisṭāni's translation of the Iliad from the original Greek into Arabic verse; he has been compelled by the nature of Arabic versification to divide the work into ballads; but that has also been done by some successful English translators. The translation was received with a chorus of approval by the Egyptian press, and a banquet was given in honour of the talented translator. Egypt, owing to the famous criticism of the Alexandrians, is so closely connected with the history of the Homeric poems that the language of Egypt is no improper dress for the Bible of ancient Greece.

Other texts of great importance that have been issued this year are Ibn Ḳutaibah's *Classes of Poets*, edited with an elaborate critical commentary by the indefatigable De Goeje; the third and last volume of the "*Book of the Creation*," by Muṭahhar of Jerusalem, edited with French translation and notes by Huart; and the first part of the famous collection of anecdotes called "*Deliverance after Stress*," by Al-Ḳādī Al-Tanūkhī, printed at the *Hilāl* press, from a somewhat defective MS., as I understand. Finally I may mention the *Divan* of Badī'al-zamān of Hamadhan, a short collection of poems ascribed to the famous inventor of Maḳāmas, which we also owe to the enterprise of a Cairene scholar. But all these take us far from Egypt.

D. S. MARGOLIOUTH.

(b)—ARCHÉOLOGIE.

LE nombre des édifices, auxquels le Comité de conservation des monuments de l'art arabe a dédié ses soins, a été de 32 en 1903 et de 21 en 1904. L'année courante a vu mettre le dernier coup de main à l'exécution commencée en 1897 du projet de restauration de la mosquée el-Mârdâni, qui a été sauvée à temps de la destruction complète dont elle était menacée. Les travaux les plus importants sont engagés dans la mosquée fatimite el-Akmar, d'une importance exceptionnelle, vu l'époque à laquelle elle appartient; dans le tombeau du sultan Kalaoun, monument non moins saillant dans l'histoire de l'art musulman; dans les mosquées Ināl el Youssefi, Gānem el-Bahlaouān, Aslam el Bahaï et autres.

Les ressources que nécessitent ces travaux sont accordées par l'Administration générale des Wakfs en tant qu'il s'agit d'édifices administrés par elle.

Le Gouvernement Égyptien vient en aide aux monuments religieux ou civils, qui étant dépourvus de revenus propres, ne peuvent profiter des ressources fournies par les Wakfs ; d'ailleurs, en eut-il été autrement, ces ressources ne suffiraient pas. Grâce à cette intervention, la conservation de la mosquée el-Mârdâni a été assurée, le fameux pont sur le canal Abou Menaggah, aux lions de Beibars et à la légende de Kaïtbâi a été consolidé ; c'est aussi par ce moyen que la façade du bain de l'émir Bechtâk, unique spécimen de son genre, et autres monuments, propriétés de particuliers, ont été conservés.

Mais de cet appui financier profite surtout la grande mosquée du sultan Hassan, dont la conservation, faute de moyens pécuniaires, donnait sujet à crainte. Le crédit de L.E.40,000 ouvert pour la mise en exécution du programme des travaux qui sont énumérés dans la monographie consacrée à cette œuvre distinguée, a résolu la question. Nous nous sommes accordés à subdiviser la totalité des travaux en 16 parties, chacune d'elle formant une entreprise à part. Depuis 1902, L.E.7,000 sont engagées pour le portail avec le vestibul, les façades nord et est, les deux minarets et le liouân principal. Cette dernière partie comporte les travaux de restauration des vantaux de la salle du tombeau, création merveilleuse de l'art d'incrustation en métal.

Le bulletin du Comité de l'exercice 1903 contient comme ceux des années précédentes, en outre des résués et délibérations du Comité, nombre de notes concernant l'histoire des monuments. L'appendice que nous lui joignons, pour nous conformer à une coutume adoptée depuis 1897, contient une étude, accompagnée de six planches, sur le sebîl-kouttâb d'Ismâïl bey et sur la mosquée Soudoun Mir Zâdeh au Caire.

Les collections du Musée arabe se trouvent depuis la fin 1903 dans le nouveau local à Bâb el Khalk. Elles ont été classées par matières et, autant que possible, par ordre chronologique. Le nouveau catalogue en anglais, français et arabe paraîtra au commencement de l'année 1905.

Appendice.—TRAVAUX DU COMITÉ DE CONSERVATION DES MONUMENTS DE L'ART ARABE, SUR LES MONUMENTS NON-ISLAMIQUES.

A.—L'Égypte Chrétienne.

Le Comité de conservation des monuments de l'art arabe n'a à enregistrer que des réels succès de la convention qu'il a passé en 1896 avec le Patriarcat copte orthodoxe à l'effet de placer sous sa tutelle les églises coptes anciennes pour veiller à leur entretien. Ici encore, c'est

la magnificence du Gouvernement qui grossit dans une grande proportion les ressources fournies par le Patriarcat.

Après quelques petits travaux peu significatifs, la consolidation de l'église el-Adra (de la Vierge) à Haret Zoueilah a été entreprise. Suivait l'an passé l'église Abi Seifein au Vieux-Caire, travail riche en résultats archéologiques. Les sculptures sur bois dans une chapelle (d'après nous, plus ancienne que l'église) au nord-est, sont d'un rare intérêt. Nous avons l'espoir de voir aussi étendre les soins du Comité sur les nombreux monuments chrétiens des autres localités du pays. Si nos renseignements sont exactes, des pourparlers sont engagés dans les cercles officiels pour l'allocation des crédits nécessaires à la consolidation des Couvents Blanc et Rouge près de Sohag, ces éminentes créations des Coptes. Notre dernière visite faite à ces églises sur le désir de Sir William Garstin avait pour but d'évaluer le coût de leur consolidation.

En attendant, les documents se multiplient et se préparent pour l'édition d'un grand ouvrage sur les monuments coptes de la vallée du Nil, sous les auspices du Comité des monuments arabes. M. Somers Clarke apportera son riche carnet des édifices de la Nubie. Les cartons des nombreux couvents et églises de la Haute Egypte et des deux grands couvents relevés avec notre collaboration seront du nombre. Les quatre fameux couvents de Wâdi el-Natroun ont été déjà relevés par nous en 1898, époque à laquelle M. le dr. Moritz a copié les inscriptions syriaques qui ornent la porte intérieure du Deir el-Soriân. En dehors de la collaboration de M. le dr. Strzygowski, l'ouvrage sera enrichi d'aquarelles et de nombreuses inscriptions, copiées aux Couvents Blanc et Rouge et de St. Siméon, par M. Clédat.

B.—L'Égypte Gréco-Romaine.

Les travaux de consolidation entrepris par le Comité de conservation des monuments de l'art arabe dans le "Kasr el-Cham'a," au Vieux-Caire, depuis 1900 ont été des plus salutaires pour cet intéressant castellum romain. A mentionner notamment le déblaiement de la grande porte sud, flanquée de deux bastions, qui a été envahie par les terres jusqu'à 13 mètr. de hauteur. La tour sud de l'enceinte ouest a été aussi consolidée et la partie qui penchait considérablement a été redressée.

Des pourparlers sont engagés avec les communautés intéressées, tant copte que grecque, pour mettre à jour d'autres traits de la forteresse.

HERZ.

Le Caire, 17. ix. 04.